AN

EXCURSION

INTO

BETHLEHEM & NAZARETH,

IN

PENNSYLVANIA,

IN THE YEAR 1799;

WITH A SUCCINCT HISTORY OF THE

SOCIETY

OF

UNITED BRETHREN,

COMMONLY CALLED

MORAVIANS.

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in the United States.

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M, DCCC.

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BRITISH MUSEUM

AN EXCURSION

INTO

BETHLEHEM, NAZARETH, &c.

ADVANCED as our country is, in its ſettlements and improvements, our curioſity often tempts us to make excurſions among thoſe who have progreſſed fartheſt towards the eſtabliſhment of order and proſperity.

In the middle States, the towns and plantations, formed by the Chriſtian Society, called the United Brethren, in the State of Pennſylvania, have obtained great celebrity.

The principal of theſe, and a ſpecimen of the whole, are in Bethlehem and Nazareth, about fifty-two miles from Philadelphia, and eighty from New-York.

In ſummer, theſe places are viſited, by the inhabitants of theſe two laſt cities, and from the other States, for the healthineſs of their air and the agreeable and novel ſcenes which are exhibited.

The writer of this embraced an opportunity, in the month of September 1779, to indulge wiſhes of long continuance, to ſee what has been the ſubject of much converſation, within his hearing, for many years. He paſſed to thoſe ſettlements from New-York, through the flouriſhing and beautiful town of Newark, and the fertile country along the road through Springfield, in the county of Eſſex, Millſtone in the county of Somerſet, and Newtown and Frankford, weſt of the river Delaware in Pennſylvania.

The road on that route, from New-York to Philadelphia, is now travelled by a ſtage, with great eaſe and deſpatch. The ſoil, and champaign form of the country, are peculiarly calculated for agreeable excurſions, at all ſeaſons of the year. It is about fifteen miles north-weſt of the former road to Philadelphia, from New-York, by the way of Elizabeth-Town, Brunſwick, Princeton and Trenton.

Avoiding the heavy and ſometimes duſty roads on that route, this afforded alſo a journey, free from the confuſion of large towns, and preſented an opportunity to obtain a more varied ſcene, to and from Bethlehem and Nazareth.

Except the large, elegant and flouriſhing country town of Newark, the ſettlements where the inhabitants dwell more compactly together, were only ſmall villages, with whimſical names.

Newark, is upon the grounds which border upon the extenſive ſalt-marſhes or meadows, between

between that place and Powles Hook, through which the rivers Paſſaïck and Hackinſack have their courſe.

Over theſe are two bridges, which give facility and deſpatch to travelling. A large ſtreet about two miles long, and two narrower, which are parallel, and a few which croſs both, are lined with handſome well built houſes, ſhaded and decorated with trees. Court-yards in front, and the gardens and orchards in the rear, united with the public buildings, give a romantic picture. Wealth and induſtry are here combined, to form one of the largeſt towns in New Jerſey, and one of the moſt elegant in the United States.

At the end of the broad ſtreet, or plain, in a very conſpicuous place, ſtands the Epiſcopal Church. It is well built, of ſtone, and adorned with an handſome ſpire, which has been lately erected in lieu of one of an antique appearance, which had decayed and was taken down to give place to one of a more modern ſtyle. When a repair takes place within alſo, this will be an edifice, worthy of its deſign and becoming its ſituation. A row of trees are in front, which form a walk, and give variety to the ornaments about this plain.

In the rear, is the reſidence of the Biſhop-Elect—an old faſhioned frame houſe, with large trees in front, which conſpire to give greater venerableneſs to the dwelling of the worthy poſſeſſor. The Preſbyterian meeting houſe is a new ſtone building, on the ſtreet, contiguous to one erected and improved for the

purpoſe formerly, which is converted into a court houſe. The academy is a large brick building, and contains ſchool rooms and a number of ſtudents, who board in the neighbouring families. In the third ſtory is the maſons hall, conſtructed in a new and admired form. That ancient and honorable fraternity foſtered the inſtitution, and obtained the privilege of forming a lodge room, under the ſame roof. Maſonry has thus united its inſtitutions, with thoſe of learning, according to the principles and noble deſign of the order.

This town is on the roads which lead north, towards Aquackanack and the ſettlements and falls on the Second River—weſt, to the counties of Morris and Suſſex, and ſouth, towards Philadelphia. Great attention is paid to the raiſing of fruit in this neighbourhood. It excels in the quantity, quality and flavor of its cider and apples. Other fruits grow in abundance, of ſeveral kinds in great perfection. The hills, of a moderate height, weſt of the town, give varied proſpects in every direction.

The farms and ſettlements from thence, are in good repair, and under high cultivation. Newtown, on the weſt ſide of the Delaware, is built of ſtone, and is not unpleaſant in its appearance—ſeveral large and valuable buildings are here.

The prevalence of the epidemic, called the yellow fever, prevented the ſpending of any conſiderable time in Philadelphia. It was proper to exchange it, at that ſeaſon, for a more healthy region. This was obtained in

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the county of Northampton, as well as on the road thither.

Germantown is the moſt conſiderable ſettlement. It begins about ſix miles from Philadelphia, and forms one continued, and very compact ſtreet of ſtone houſes, for ſeveral miles. The road is muddy and duſty, when rains or droughts prevail.

The houſes in Germantown, are very univerſally ſhaded with weeping willows, the Lombardy poplar, and other ornamental trees. The gardens are under excellent cultivation, with valuable fields in their rear. Their churches are ſtrong—plain ſtructures of ſtone, in good repair, as are the houſes univerſally.

No obſcure cottages, the retreats of poverty and misfortune, or the haunts of vice and indolence, are exhibited. The inhabitants are induſtrious, rich and happy. That elegant manſion, called Chew's houſe, a noble ſtone building, at a ſmall diſtance, in the rear of a large area in its front, and decorated with trees, cannot be paſſed without notice. It is more remarkable, as it was a place, during the laſt war, where a very ſerious conflict took place, between the Britiſh and Americans. Cheſnut-Hill, and White Marſh alſo, brought to recollection the events of part of the war, when the American army poſſeſſed thoſe places, while they ſurrounded the enemy within the city. Some of the breaſtworks appear, which were caſt up at that time.

As the German huſbandmen ſeek the conveniences of meadows and water, before they erect

their houſes, and then build in the moſt commodious places, where theſe can be obtained; the houſes of the inhabitants do not appear ſo frequently on the road ſide, as in the northern ſtates. Theſe are ſkirted with woods and orchards, as ſoil and heights preſent for the preſervation of the firſt and planting of the ſecond.

The town of Bethlehem is approached through a large wood, and we beheld it, with agreeable ſurpriſe, at ſome diſtance, upon the ſummit and ſlope of high grounds, which are formed parallel to two neighbouring rivers or ſtreams.

The bridge acroſs the Lehigh, being out of repair, it was needful to paſs the ford, which is ſafe and eaſy.

The flat grounds open a way to the hill, which is aſcended by two principal ſtreets, the road being adorned by trees.

A large and acceptable inn was reached before the ſetting of the ſun, and an intereſting chain of objects preſented to call forth curioſity and enquiry, on our part.

A venerable man, one of the fathers of this town, is devoted chiefly to attendance upon ſtrangers, that the hours of buſineſs among the inhabitants, may not be unneceſſarily diſturbed by viſitants, or the ſtranger be under undue reſtraint and embarraſſments, for want of a guide, who would give full indulgence to a prudent curioſity.

He afforded us an opportunity to deliver letters in our poſſeſſion, for the miniſter and others

others, and attended us, to the evening devotions, in the chapel.

The views of this place, which are exhibited by the pencil, in every part of the ſtates, afford too correct ideas of Bethlehem, for a ſtranger to be long ignorant, of the deſign of the different public buildings, and to whoſe uſes they are devoted.

This inn is a ſtone building, with four large rooms on the firſt, ſecond and third floors. Thoſe on the ſecond and third floors, are in part ſubdivided into two ſmall, and one large room. In this way, parties or gentlemen with ſervants, are accommodated, almoſt as ſeparate families. Fifty perſons may be quartered here conveniently.

The orchards, gardens and ſtables, are well adapted for the accommodation of viſitors. A traveller was here with a ſingular animal, for exhibition. He ſaid it came from Moſcow in Ruſſia, and he had paſſed with it, through moſt parts of the Northern Provinces and States. He had but lately returned from Canada, having viſited Quebec, Montreal and Kingſton. The weight of this quadruped was eleven hundred pounds. Its proprietor ſuppoſed it to be the ſame ſpecies, which is deſcribed in the fourteenth chapter of the book of Deuteronomy, as the Pygarg. It partakes of part of the likeneſs of the ox, bear, mule, and goat, is black like the bear, and poſſeſſes ſuch ſtrength, as to be able to lift and overturn a horſe, with his head. The horns are ſhort. One of theſe with the jaw, eye, and ſhoulder-

bones

bones of one ſide, are lower than the other. His face, belly and legs, are covered with long hair. The hoof is parted. The beard is like that of the goat. It feeds upon hay and graſs, is fatted by oats, and chews the cud. It is a perfect reſemblance, to the repreſentations, which naturaliſts preſent of the Biſon, in prints. A ſimilar animal is to be ſeen in the muſeum of Mr. Peale in Philadelphia, which he ſays to be the female Buffalo of North America, and as naturaliſts declare that the wild animals of Europe and America bear a great ſimilarity to each other, it is not improbable, that this may be a native of Ruſſia.

Mr. Thomas indulged us with his company, around the village. This benevolent attendant upon viſitors, is poſſeſſed of a large ſhare of that primeval ſimplicity which becomes an Iſraelite indeed. He is ſaluted with the ſmile, and ſoft word of affection, under the parental title of Daddy. The morning after our arrival, he introduced me to the Biſhop, an aged grave perſonage of great ſuavity of manners—ſuch as embelliſh a father in the church, and become that primitive, ſincere chriſtianity, which is profeſſed by this ſociety. Aſſuming no pomp, he appears to live only to do good, and make others happy. His reſidence is in the congregational houſe, devoted to the clergy and united to the chapel. Being a widower, his daughter is miſtreſs of his family. His anſwers, to enquiries, were made with frankneſs and very acceptably. Theſe related to the foundation, principles and

and economy of the brethren, and the general ſtate of their affairs throughout America. The hiſtory of the original of their ſociety,—its renewal or reſtoration, under the patronage of Count Zinzendorf, and their former connection with Mr. Whiteſield, he particularly enumerated.

It appears, that this is a branch of the Greek Church, which has preſerved the Epiſcopal ſucceſſion with care and circumſpection, holding an union with their ſynods abroad. Three Biſhops reſide in the United States. This perſon's name is Ettwine. He attended a ſynod in Europe, his wife dying in his abſence.

Obtaining permiſſion to viſit him, whenever his time would permit, we parted. Not however, before he had favored us with a view of the chapel, and a contiguous hall. The firſt, is a plain arched room, furniſhed with paintings upon canvas, between the windows. Theſe preſent the moſt diſtinguiſhed events in the hiſtory of our Lord—beginning, with the viſitation of the Angel to Mary, and the nativity, and ending with the crucifixion, reſurrection and aſcenſion. In theſe repreſentations, the order of the paintings are in uniſon with the arrangements of the portions of the goſpels, ſelected by the churches of England, Rome and the Lutherans, for ſundays.

The ſeats for the attendants are moveable and divided into two parcels—one, for the men, and another for the women. No pomp, no diſplay of pride, oſtentation or wealth are attempted.

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An organ is in the gallery; and other inſtruments of muſic, are often joined with it on feſtivals.

The ſecond apartment, into which the Biſhop attended us, was a hall adorned with portraits of the half length of count Zinzendorf, and about twenty of the moſt diſtinguiſhed miniſters and miſſionaries of this fraternity, who have ſerved among them, from their firſt eſtabliſhment in America.

Portraits of ſome of the wives of theſe deceaſed miniſters, who have attended them in their miſſions, are alſo ſeen in this hall.

From theſe ſcenes we paſſed into the houſe, devoted to the ſingle ſiſters. One of them being called, to attend us, we ſaw this habitation, and obtained information from her, upon their eccleſiaſtical affairs.

The kitchen is ſo conveniently conſtructed, that two women may cook proviſion for one hundred and thirty perſons.

They have rooms, in this ſiſters houſe, of about twenty feet ſquare, in which ſix or eight women, make their reſidence by day. The employments of ſpinning and reeling of cotton, embroidery, painting and ſchooling, are in ſeparate rooms.

In the needle work they excel, in figure and ſhades, both with ſilk and cotton.

The chapel of this choir has an organ and ſeveral pieces of inſtrumental muſic, which are played upon by the ſiſterhood, at their devotions.

Indeed

Indeed, in almoſt every room, we ſaw ſome muſical inſtrument—an organ, harpſichord or forte-piano. Theſe are in many private families, in this ſettlement and other villages.

Devotions are attended every morning—An eldreſs preſides and officiates. She ſometimes delivers a lecture upon piety and morals.

We were permitted to ſee the dormitory, in which forty of theſe women ſleep in an upper ſtory. This is a large, lofty, airy room, with a lamp ſuſpended in the centre, which burns during the night; over it, is a ventilator in the wall, which cauſes the circulation of freſh air.

Before we left this houſe we viſited a room called the ſtore, in which are depoſited upon ſhelves, and in drawers, large collections of the ſpecimens of female induſtry, which they conſtantly vend.

Our deſign was to have ſeen the female ſchool, erected for, and devoted to, the inſtruction of children from other parts of the States, and the Weſt-India iſlands, with the girls of the fraternity, who are of the ſame age. But, the accuſtomed hour for this privilege, had not arrived, and the friendly attendant took me to the great reſervoir or conduit, which receives the water from the machinery, at the bottom of the hill, and conveys it by pipes, under ground, to many public places.

In a building formed as a pyramid, about fifty feet in height, we ſaw the pipes, which convey water to the tavern, the congregation, Siſters, Widows, Brothers and ſeveral other houſes. We aſcended by ladders, to the upper part

part of this edifice, and ſaw the ſummit, to which the water was and might yet be conveyed. The conſtant current prevents freezing in winter, although ſo ſmall a quantity is expoſed to the air.

From hence we went to the common ſchools for the boys, who are under the care of maſters, in a houſe adjoining to that of the brothers.

Theſe children are taught reading, writing, arithmetic and accounts, as well as the catechiſm, and muſic connected with religion and devotion.

Our next viſit was to the brothers houſe, which is but a counter-part to that of the ſiſters. Its hall for prayers, apartments for tradeſmen, and a dormitory are in the different ſtories of this building. They have their meals together, in general. Some take their dinners only at the common table. Apprentices frequently board with their maſters in town. They all ſleep in the common dormitory, and every one in a ſeparate bed.

Their morning and evening devotions are under the direction of a ſingle brother, a clergyman. The office of warden, and that of this clergyman, are ſometimes united in one perſon, when the number of inhabitants in ſuch houſes is ſmall, as is at preſent in Bethlehem, Nazareth and Litiz.

The number of ſingle men, or brethren, is now very ſmall, compared with former times. All boys from the age of twelve are to reſide here, as well as all the unmarried men, unleſs

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the circumſtances of a parent require the preſence of his children.

From the walk on the top of this houſe, we were entertained with a view of the gardens, neighbouring fields, mountains, and the rivers Lehigh and Manakaſy. The mountain is in the rear, deſcending gradually to the lower grounds, and heightening the view by its verdure.

The variety of walks, rows of trees, and the plenty with which the gardens and meadows were ſtored, diſplayed taſte, induſtry and economy. To preſerve the banks, the common willow is planted, and not ſuffered to grow to a great height.

The Manakaſy is croſſed by four bridges, for the convenience of the gardens, and other places, beſide two others, one above and another below the road and gardens.

The ſloping banks formed by nature, and the walks by which we mount the hill, prepared by labor, join their varieties, to convert this fertile ſpot into the appearance of a pleaſure garden.

Great pains are taken, to aſſign a requiſite portion, for the culture of all who need. In that which is near the widows houſe, are ſmall diviſions, for family gardens, which are cultivated as ſuch.

In a plain gallery or ſummer-houſe, on the ſide of this hill, built for the ſhelter of the children, who may be permitted to recreate themſelves in a rainy or ſultry day, was an aged miſſionary, buſy in preſerving certain ſeeds and medicinal herbs. Retired from the labors of

his function for many years, among the Indians of North America, he reſides in part of the congregation houſe, which is devoted with other buildings to aged miniſters. Our viſit led him, to reſign his employment, and to give a ſuccinct view of the Moravian miſſions. We parted, after I had obtained permiſſion to viſit him, in his appartments.

The hour being convenient for viſiting the girls ſchool, ſo much celebrated, a pleaſing groupe appeared in different rooms, under the care of their tutreſſes, where they learn reading, writing, arithmetic, embroidery, drawing and muſic.

Since the applications to receive pupils from abroad, have become ſo frequent and numerous, a new building has been erected for their uſe, upon a ſimilar model, with the ſiſters houſe. A ſmall court yard, or graſs plat, is between theſe buildings.

In the rear of this, is another ſmall encloſure, which forms a broad graſs walk and is ſkirted on each ſide by beds devoted to flowers, which the girls cultivate, as their own.

In the vicinity of the chapel is a corpſe-houſe, deſigned to receive the body previous to ſepulture, in order to relieve the poor, and thoſe whoſe houſes are ſmall, or when the deceaſed fell a prey to ſome infectious diſorder. After this, in ſuitable weather, it is attended with great ſolemnity to a grave-yard, upon the ſummit of a hill.

That neatneſs and decency which mark every thing here, are conſpicuous in the place of burial.

burial. It is ſurrounded partly with a ſtone wall, towards the ſtreet, where it cannot be enlarged, partly with a neat wooden fence, on thoſe ſides where it may be extended from time to time. The graves are laid out in perfect order, and each forms a flat hillock. The grave-ſtones are about fourteen inches ſquare, and preſent only the name, age, and native country of the perſons, without any other monumental epitaphs or ornaments. This ſtone lies upon the grave. The departed members of the different choirs or orders, are buried together in ſeparate rows. The funerals are attended with great decorum. The females are dreſſed in white, and black is not worn as mourning.

The remarks, which the reader may wiſh for in this production, will be interſperſed in the ſame order, in which they occurred on this viſit. Indulged with the view of this variety of objects, the hour of twelve, called us to retire to the inn.

My guide, Mr. Thomas, brought for my amuſement Mr. Brailsford's experimental diſſertations, on the chemical and medical properties of the Nicotiana Tobaccum, of Linnæus, commonly known by the name of Tobacco, and the maſter of the inn furniſhed me with Crantz's hiſtory of the brethren, a view of the miſſions, and the liturgy and hymn-book of this ſociety.

This diſpoſition to oblige, has made Mr. Thomas very dear to all, who are acquainted with him. In the Biſhop's apartment, in the brothers and ſiſters houſes, in the ſchools, and

among the inhabitants and ſtrangers he is ſaluted by all, with great reſpect and affection. In the girls ſchool in particular, he was received with peculiar attention, by the inſtructreſſes and pupils. Upon the viſits of their parents, he eſcorts them, that they may not paſs the ſtreets alone. This he punctually obſerves in the evenings. The miniſter of this place, the Revd. Mr. Van Vleck overſees theſe ſchools and examines their progreſs from time to time. His wife, whom he married in Germany, at the time, when he attended a ſynod with the Biſhop, aſſiſts alſo. She was educated in a ſiſters houſe, in her native country and is an amiable woman. Females trained to the office of inſtructing, aſſiſt this worthy couple in Bethlehem.

The cloiſtered life and ſingle ſtate of the nuns in roman catholic countries, have been ſubjects for many remarks. The inſtitutions here are not of that nature, as the women marry, and the ſingle ſiſters walk abroad, and viſit their friends and neighbours, when they think proper. This day, one of them, who is an inſtructreſs, was at the inn, and took part of the deſſert after dinner.

A lady from Philadelphia, whoſe daughter was at the ſchool, had ſolicited this viſit, at the hour when the ſchools were not together.

Theſe inſtructreſſes are treated with due reſpect All females are educated by them, but all do not leave their fathers houſes and families, to enter the ſiſters houſe as reſidents.

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In forming matrimonial alliances, each have ſeen the other, from their birth, on all public occaſions;—As the village is not large, each know the temper, character, relations and connections of the other.

The ſiſter who honored us with her viſit, was ſenſible, polite, modeſt and entertaining. A former pupil had now become a wife, and her huſband was one of the company. In one of the ſchools, I recognized one of theſe ſiſters, whom I had ſeen about three years before in New-York, viſiting one of her pupils, who was married and was miſtreſs of the houſe, enjoying the company of her tutreſs.

Theſe incidents are detailed, to explain the nature of the life of theſe women.

At one end of the room, in which we ſaw the portraits of Count Zinzendorf, the miniſters and miſſionaries, a painting on canvaſs is hung, which preſents, the divine Saviour in the clouds, attended by angels, deſcending from the ſuperior regions, and ſurrounded with the various converts among the heathen, who were the firſt fruits of the Brethrens miſſions.

Some of theſe are repreſented as having departed this life, others ſtanding on the earth, viewing the heavenly choir. It is pictureſque of the call to every nation, language and tongue, to embrace the general ſalvation.

In the brothers houſe, was a youth of about fourteen years of age, who had broke his leg. He was accompanied by a man, who was far advanced in life, and appeared to be there as a

viſitor. The phyſician or ſurgeon met us at the head of the ſtairs. He was a gentleman of thoſe affable manners, which are obſervable among the whole body of the United Brethren, and cultivated carefully by them.

In the dormitory of the young men, is a painted canvaſs or ſlate, which contains the number of the reſpective beds.—Its uſe is to mark the hour, in which any one wiſhes to riſe: The perſon who guards this room every night, obſerves the notification, which is made on this canvaſs or ſlate, and they are called up accordingly. In this apartment ſome elder brother attends morning prayers with the others.

Among the varied enjoyments of this ſettlement, is a pleaſant walk on the banks of the river Lehigh. Nature has furniſhed a ſhade, by means of the trees, which grow near the margin. But, this is improved by a row of locuſt trees between them and the road or walk.

Thus a thick ſhade is made for almoſt the whole day. Seats are placed for reſt, and to enable the viſitors to view the river at leiſure. An iſland alſo aſſiſts to give beauty and variety, as well as to afford a retired bathing-place. Not far from theſe ſeats and in full view is a large bridge ſupported by piers of ſtone, and ſome farm-houſes on the oppoſite ſhore. Canoes are ſtationed here, for conveying ſuch as wiſh to viſit the iſland, which is frequently done.

During the excurſion we made to this ſpot, we met the tutreſſes of two ſchools, walking with their pupils for the benefit of air and exerciſe. Innocence, health and contentment marked the countenances of theſe little bands. The ſalutations of reſpect from every age and ſex are never omitted.

Near the river is a large brew-houſe, the waſh-houſe, and bathing-room, devoted to the female ſchools This laſt is ſurrounded and ſheltered by trees in every direction.

No one goes into the water without ſuitable bathing-clothes and attendants.

A clear ſtream, convenient ſhoal and bottom render the place ſafe and uſeful.

At ſome diſtance in the rear, behind the trees, is a diſtillery and ſaw-mill, whoſe works are ſet in motion by the ſmall ſtream of the Manakaſy.

The mechaniſm of theſe works is not peculiar. The pump is ſet in motion by a ſmall water-wheel, at ſeveral rods diſtance, which is connected with long wooden bars and ſmall ſheeves.

The logs are drawn by wheel-work to their ſtations in the mill, in order to aſſiſt the workmen and prevent the uſual manual labor, in this part of the buſineſs.

On the edge of the hill retired from the town, was a very large collection of bee-hives, in a convenient ſituation, removed from the neighbourhood of paſſengers, and amidſt an extenſive range for their labors.

The gardens we paſſed on our return to the town, are plentifully ſtored with fruit and vegetables, and the fields are covered with graſs.

Contiguous to the ſtables and yard of the tavern, are the buildings under the direction of the farmer-general of Bethlehem. The houſe and part of the ſtables, join the public ſtreet; the ſtables appearing as an high ſtone wall, having proper apertures for the circulation of air. They ſhelter forty cows, who ſupply the inhabitants of the town with milk. This quantity is not ſufficient, and more are kept by the ſingle ſiſters for the uſe of their choir and the girls who are boarders.

Water is conveyed into the kitchens, dairy room and barn yard, by different pipes under ground. So convenient is this for every purpoſe, that little time or trouble are requiſite, to obtain ſo important an article.

The milk pans and butter ſtand in veſſels, which are placed in a large wooden vat, through which freſh water conſtantly circulates.

Churning is performed with the aid of a very cheap and ſimple machine, which moves upon the ſame principles with the pendulum of a clock. A weight is ſuſpended by a ſmall wooden bar, fixed into a roller or axle above. To this roller is affixed an arm of wood, at the end of which is faſtened the ſtaff within the churn. The weight ſets the churn in regular motion by the labour of one perſon.

In winter and bad weather, the cows are milked within the ſtables.

The

The widows houſe, we were told was conducted upon the ſame plan, with thoſe of the ſingle brethren and ſiſters. Retired from the world and in the decline of years, their quiet is ſeldom diſturbed by the viſit of ſtrangers. This is ſignified as their wiſh. Few conſequently, are importunate to gain a ſight of their manſion.

The number of widows is much larger, than that of widowers, owing to a variety of circumſtances. In particular that many of the widowers are abroad on diſtant miſſions and ſettlements, and that they more frequently marry again than the women. Fatherleſs and motherleſs children, are conſtantly taken care of in the brothers and ſiſters houſes. Second marriages are probably not ſo frequent here, as in other places, on this account.

This evening two of the ſiſters drank tea, at the inn, with a lady from Philadelphia, whoſe daughter is in the ſchool.

The following morning we viſited the more laborious employments, in this colony, ſuch as thoſe of the griſt, oil, fulling, hulling, ſnuff and bark mills.

A variety of ingenious inventions, and plans for facilitating buſineſs, appear in all of them. It might be tedious to a reader to enter into a very minute detail of every thing which is to be ſeen here. Theſe works are erected under the bank weſt of the town, upon the waters of the Manakaſy, whoſe ſtream is not large, but the water is huſbanded with great care, as it paſſes through the various reſervoirs,

pent.locks,

pentſtocks, and wheel works. The waters of this ſtream decreaſe yearly, as the country on its banks is cleared of wood, and as the ſettlers near it, draw the waters from it, upon their meadows.

In the griſt mill was a ſimple but convenient ſpecies of wheelbarrow, for removing bags. It is fixed upon two ſmall round blocks placed at the end of the axle, of about ſix inches diameter. A ſmall board, in the form of that at the head of the larger wheelbarrows, is affixed to this axle, and ſlides under the bag, which is brought upon the bottom or croſs-bars of this machine, while it reſts in a perpendicular direction againſt the breaſt of the miller. He then removes it at pleaſure, without the inconveniences ariſing from lifting and ſhouldering, and the conſequent exertion of bodily ſtrength. The fulling mill is under the ſame roof, and its water wheel is contiguous to that of the griſt mill; both being furniſhed from the ſame artificial pond.

Tanners bark is pulverized and broken by a machine, which is put in operation by water. It is delivered in ſuch a ſtate, from the works, that it might be eaſily packed in caſks for tranſportation, or an eſſence be extracted by chemical proceſs.

The ſpring which furniſhes the town, is at the foot of this hill, and incloſed within a ſmall ſtone vault or cellar. It affords a redundancy of water, which is raiſed to the height of one hundred and twenty-five feet, by forcing pumps, which

which are in conſtant movement, by means of a ſmall water wheel ſupplied from the Manakaſy.

The main tube, which conveys the water is of lead, and of the diameter of four inches. It is ſo cold, that the hand cannot reſt upon it, but a few ſeconds.

Near this ſpring is a milk-houſe, or room for preſerving butter and freſh meats, through which iſſues the ſurplus water of the ſpring. It is generally uſed by the neigbouring families inſtead of an ice houſe.

The brewery is a large building not far from the river and bridge. It furniſhes two kinds of beer which are purchaſed by the inhabitants of the neighbouring ſettlements.

In the waſh-houſe, ſeveral women were induſtriouſly employed in waſhing and ironing clothes, for the ſchool. The machines lately invented for expediting waſhing and ironing were here, and every convenience for giving eaſe and deſpatch to the labour.

The difficulty which attends this part of the buſineſs reſulting from the ſchool, cauſes the Inſpector often to refuſe taking of new pupils. Women cannot be procured in ſufficient numbers to do this work, and the ſociety is not willing to hire perſons as aſſiſtants, who are not its members, and under its care and diſcipline.

On our return up the hill, by a new route and aſcent through the gardens and fields, we called to paſs a ſhort time at the congregation houſe, with the aged miſſionary, whom we had met

met two days before in the ſummer-houſe. He gave us farther information concerning the Indian tribes of North America. He was a deacon, and had learned a mechanic art, which he followed in his miſſion, that he might not be chargeable to his flock or the ſociety; imitating the example of the Apoſtle in his zeal and induſtry. This good man informed us, that the Indians at Muſkingum were orderly in their attention to religion and morality, and ſucceſsful as huſbandmen.

The miniſter or inſpector favoured me with a viſit and explained the nature and plan of female education, received in Bethlehem. Improving and cultivating the head and heart, are attended to as the firſt requiſites. In due ſubordination to piety, and morality, reading writing, arithmetic, drawing, embroidery and muſic are taught. Dancing, viſiting and ſleeping abroad, or having parties at the inn during the viſits of friends, are not agreeable to the inſpector or inſtructreſſes.

While the ſociety of the brethren were few in number, and a combination of labors and intereſts were needful to make ſettlements, property was held in common.

The rule is now broken down, in part, and individuals may follow their private and ſeparate buſineſs, retain a ſtation with the brotherhood, and receive the benefits reſulting from the public property and public inſtitutions, according to known and eſtabliſhed rules.

Induſtry, enterprize and economy have the additional aid of the excellent education, the youth

youth of both ſexes may obtain in Bethlehem and Nazareth, which give them advantages, far above any of the neighbouring ſettlements, to make them good citizens and uſeful coloniſts.

The public property ariſes from various ſources, and they appear to be a proſperous, but not a rich people. Attention to the diſtant miſſions conſtantly draws forth all the pecuniary aid which the public funds afford. Each member however in a greater or leſſer degree receives a benefit from the economy eſtabliſhed by the ſociety at large. They may adventure upon uſeful plans as individuals, or be retained as public ſervants in a variety of forms. In all caſes of ſickneſs, poverty, age or infirmity, they are ſure of obtaining whatever is needful for their happineſs and ſuſtenance, in common with others.

The widows houſe is more immediately the object of public care. Forty are in it at preſent. Many of them were the wives of the miniſters and miſſionaries. Funds are connected with this inſtitution, which ariſe from depoſits of a certain ſum, paid annually by their late huſbands, and as a fee at entering into the order of miniſters.

Theſe women are induſtrious, and treated with great reſpect. Making Bethlehem the aſylum, for aged miniſters, their wives, children and widows, affords an opportunity, for gaining information from every quarter, and explanations of facts and events, connected with the general welfare. It muſt alſo pre-

ſerve and enlarge the affectionate concern, which a chriſtian ought to cheriſh towards every branch of the church. Sure of affection, confidence and ſupport, both men and women adventure upon untried and hazardous errands to plant the goſpel, and civilize the untutored. If extenſive benevolence can add to human joys, theſe people muſt poſſeſs a large ſhare of felicity, in connection with their deſigns and proceedings.

Seaſons are appropriated to the reading of letters and reports, from every part of the world, in which they reſide, in order to cultivate a general regard for every branch of their church.

Theſe things are communicated to the whole body, and not to a few. In conſequence forgetfulneſs on one ſide, or ambition on the other, may not eaſily pervert the concerns of religion, for ſiniſter deſigns on the part of a few, or the imperioufneſs of an individual.

Three Biſhops, belonging to this branch of the Univerſal Church, reſide in the States, whoſe appointments are ratified by a ſynod abroad. Three aſſiſt at a conſecration, as the general rule. But, upon emergencies, two or one are ſufficient. To provide againſt the total deprivation of the epiſcopal office, by death or other removals, two are generally within the ſame country, as aſſiſtants to each other. In caſe of a total vacancy in the diſtant countries, a new Biſhop muſt be received from Europe.

The

The rite of confirmation or the laying on of hands upon renewing or ratifying the baptiſmal vow, previous to admiſſion to the holy communion, is preſerved.

The afternoon being pleaſant, I viſited the iſland above the bridge, in company with a ſingle brother and an acquaintance of his from Philadelphia. The iſland is not large, but affords fine walks and an area for exerciſe, as well as ſeats and ſhelters for viſitors. Tea-parties ſometimes ſelect this, for an excurſion in a pleaſant day. It is covered by graſs, is flat, well ſhaded and defended by trees on the ſhores. The locuſt-tree is planted here, to aſſiſt in forming ſhades.

It may contain twelve acres, and is capable of receiving many improvements, which wealth and fancy might ſuggeſt and form for embelliſhment. The ſimplicity of nature is not interrupted here by any invention which could incur expence. A ſmall ſchool of boys with their preceptor, were on a ramble here after the hours of ſtudy. Walking appears to be the principal recreation, for all ages and both ſexes. On our return to the main land, we met another party from the female ſchool, with their tutreſſes, walking through the gardens and on the banks of the Lehigh.

At ſeven o'clock this evening, in company with ſeveral German gentlemen from Philadelphia, and attended by Mr. Thomas, we went to the devotions at the chapel.

Previous to the arrival of the miniſter, a voluntary was played upon the organ. While

this was doing, the Biſhop came in and took his ſeat under the gallery, at the head of a number of elderly men, ſome of whom had been miſſionaries. This appeared to be the only ſeat of diſtinction prepared for him and the clergy. No throne, no mitre, no velvet cuſhion or coſtly robe, deſignate this dignitary or his brethren The piety of their lives, meekneſs of manners and condeſcending affability, appear to inſpire that confidence and veneration, which ennoble man and exalt religion. Far removed from auſterity, demureneſs, or pomp, they exhibit no oſtentation of ſuperior ſanctity; and no diſpoſition to gain ſway, except by doing good and communicating happineſs and joy, upon pious, rational and chriſtian principles.

We were placed as ſtrangers, on a ſimilar ſeat next the wall, on the right hand of the miniſter.

One half of this chapel is devoted to men, and the other to women. Each choir or fraternity and ſiſterhood ſit together. The children, both boys and girls, are placed in the ſeats front of their reſpective ſexes.

The miniſter immediately upon reaching his ſeat near a table, oppoſite the middle aiſle, gave out a pſalm in German, line by line, which was ſung by the whole congregation. He then read a chapter in German out of the goſpel, and a ſecond hymn was ſung, accompanied alſo by the organ, and the aſſembly was diſmiſſed with a benediction. The whole congregation ſtood until the miniſter left the chapel.

chapel. He was followed by the Biſhop and other old men, and then by the congregation at large; the men paſſing out at one door and the women at the other. The gravity, decorum and melody in this place, are more eaſily imagined than deſcribed. All was free from pomp and oſtentation, and far removed from ſilent auſterity, or emotions reſulting from the external appearance of ſanctity.

While a traveller ought to avoid being too prolix and minute in his details, it may not be amiſs to mention ſuch events or objects as occurred and were preſented to his notice, by which the various claſſes of readers, into whoſe hands his work may fall, may become acquainted with uſeful inventions and diſcoveries, whether original or not generally known. Among the variety of artiſts, in all countries, ſuch preſent themſelves to view. Bethlehem is not without them. Many are introduced from Germany, and other parts of Europe, and ſome are inventions of the members of this ſociety.

In the ſhop of the barber, who is alſo a ſhoemaker, were glaſs globes filled with water. In evenings they are hung around a lamp, according to the number who want light. This increaſes the brightneſs occaſioned by the lamp, the glaſs and water, equal almoſt to the light of day. Theſe globes are uſed by the ſtocking-weavers and other mechanics, and by ſuch as ſew by night, in the ſiſters houſe.

In the public buildings and moſt other houſes, we find German ſtoves made of tile,

which are in general uſe. Some are totally formed of tile and others are part of caſt iron, and part of tile. Theſe laſt are in greateſt eſteem on all accounts, as they are not ſo liable to be injured, by putting in of wood, by careleſs perſons; the tiles upon the top, are ſo placed as to form a ſpecies of flue, in perpendicular and horizontal forms, which retains the heat while it circulates longer, and heats a room more pleaſantly and more durably, than ſheet iron.

This ſpecies of ſtove are attainable or may be formed in all countries, where potters and brick-makers are to be found. A common fire-place of brick might be made to advantage, with the tile and flue in the form uſed upon the ſtoves in Bethlehem.

The figure impreſſed by a mould upon the tile, the glazing by the potter, or dreſſing with black lead, give it an ornamental appearance.

In Europe better clay, or rather the art of workmen, have added ornament to uſe, and this ſpecies of ſtove are made from the humbleſt tile up to valuable porcelain.

Since the improvements made in ſtoves, this of clay is going out of uſe.

In ſaying, that this is too rapidly taking place, a writer hazards an opinion, and expoſes himſelf to the remarks of the critic. The warm air obtained by a clay, is more agreeable than that by an iron ſtove.

In the buildings of the potter, who makes the tile for this ſtove, he was employed in making

making cheap pipes of clay, which are in great uſe among the Germans, and ought to be extended for the purpoſe of putting an end to the importation of thoſe articles. The braſs moulds and machinery, in which this pipe is formed with great eaſe and deſpatch, are ſimple.

The ſpinning and twiſting of cotton for the ſtocking weaver, have made good progreſs, among this induſtrious people. They manufacture ſtockings and caps, but have no looms for ribbed work or ſilk.

The more uſeful manufactures, and thoſe in common and general uſe, have laudably employed their firſt attention.

The unexpected arrival of a much valued youth from New England, on his return by this route from Pittſburg, gave me an opportunity with him to viſit the inſpector of the female ſchool. The parents of this young man wiſhed to ſend his ſiſter to this place for education. It was therefore his wiſh to make a proper ſtatement to them, of the mode purſued and the expence, which generally ariſes in this inſtitution.

The charge for boarding, waſhing and clothing of each female pupil amounts to about one hundred and ſeventy dollars per annum. A ſmall library carefully ſelected is appropriated to the uſe of theſe girls. Great circumſpection has been obſerved in ſelecting ſuitable authors, from the multiplicity, who have appeared in ſuch endleſs variety within this century. As the teaching of religion is part of the employment in this place, we ſaw the catechiſm

catechiſm or compendium of chriſtian doctrines which are taught. Theſe conſiſt of ſhort ſtatements of the received faith, upon general and important points, followed by the moſt diſtinguiſhed texts produced as proofs.

In a country where univerſal toleration is ſo fully, legally and piouſly eſtabliſhed, and where chriſtian candour and charity ought to prevail, the writer of this book need not aſk liberty or make any apology, for a minute detail of moſt or even all thoſe things, connected with the religion of the United Brethren, which he met with among them. His work he expects will fall into the hands of other denominations; he writes chiefly for their benefit and information. The rites, ceremonies, and cuſtoms, of every branch of the chriſtian church afford ſubjects for reflection and improvement.

On ſunday he attended divine ſervice in the chapel, and had an opportunity carefully to obſerve the mode of worſhip and to attend to what was uttered in Engliſh.

Divine ſervice began at nine o'clock. The members of the ſociety and different choirs were preſent, and in their reſpective ſeats according to their ages, ſexes and ſtations. According to an unvaried practice the organiſt played a voluntary previous to the arrival of the miniſter, and beginning with their church litany.

This compendium of devotions, is not unlike that of the Engliſh Church, but bears a greater affinity to the Lutheran. It is compoſed

poſed of ſhort ſentences, verſicles and reſponſes, read or ſung aternately by the miniſter and congregation. It is in the German language, but tranſlated into Engliſh. The reſponſes made with the aid of the organ and ſingers gave a variety to that which was read by the miniſter.

The congregation appeared in plain habits. The miniſter in his accuſtomed garb, without gown, robe or ſurplice.

The women were generally dreſſed in white, and different coloured badges diſtinguiſhed the reſpective orders or choirs.

All of them wear a white cap, and under the chin a riband. That of widows is white, of married women blue, and of ſingle ſiſters pink or red.

After the celebration of this litany the congregation retired for the ſpace of an half hour, when the bell rung, which was the ſignal for the attendance of the children and ſchools upon a ſervice in Engliſh.

This was introduced by the organ and a pſalm, followed by a ſermon, upon the love of our neighbour and ſucceeded by another pſalm.

The female ſchool now took the ſeats generally occupied by the ſingle ſiſters, in the centre, and the ſermon was principally addreſſed to youth.

After this, the children gave place and took poſſeſſion of the ſeats at the further end of the chapel, and thoſe who were preſent before at the litany, with others came to attend offices

which

which were in German. The order was an hymn, a prayer, ſermon, pſalm and benediction.

On the way to this ſervice, we ſaw ſeveral aged miſſionaries, who had retired to this place of reſt from their labours as clergymen.

The uniform white dreſs of the women, reminded us of the white robed choirs in a better world. This habit tends to exclude pride, emulation and expence in dreſs and leaves for works of charity, and the accumulation of property, no inconſiderable ſum.

The organ in the gallery, is placed contiguous to the wall, and the organiſt is ſeated in the front, with the keys before him, and his face towards the congregation. The wires and communications with the pipes paſs under his feet, ſecured by the platform, which elevates him a few inches.

This ſociety obſerve the accuſtomed feſtivals and ſolemn days of the church.

Certain meetings are peculiarly ſet apart for reading a leſſon out of the bible. From Chriſtmas to Eaſter, the acts of our Lord and Saviour Jeſus Chriſt, ſelected from the four Evangeliſts are generally read in the ſeveral meetings in each week, and the harmony of the Evangeliſts is concluded by Eaſter.

From Whitſuntide, the acts of the Apoſtles are read, and when they end, the epiſtles. The pſalms and writings of the Prophets are read in the remaining part of the year.

Theſe are general rules, and ſeldom materially varied. "In moſt of the congregations

"in

"in England, the litany is prayed immediate-
"ly before the ſermon in the ſame meetings."

After the ſermon the meeting is concluded with the Lord's prayer, an hymn and the uſual bleſſing.

Sunday is entirely devoted to religion. The forenoon ſervice has been deſcribed. This afternoon, communications from diſtant congregations were read, and in the evening a ſermon was delivered by a miniſter about to ſet out on a miſſion to the ſettlement above Muſkingum.

Not many days before he had married a wife, from the ſingle ſiſters houſe, who ſat out in company with him a few days after, to his deſtined cure.

Diſcourſes are delivered from time to time, at theſe meetings, to married people, widowers, widows, ſingle brethren, ſingle ſiſters and the children.

This branch of the chriſtian church is called the Unitas Fratrum, or United Brethren. The firſt emigrants into England and America, removed from Moravia, from whence they have commonly obtained the name of Moravians.

They claim the rank of eldeſt in the proteſtant epiſcopal church, and ſay, that the chriſtian religion was planted in the Sclavonian countries, which include Moravia and Bohemia, very early. Their hiſtorian Crantz has written largely upon theſe points. In the year 1737, Count Zinzendorf viſited England, in order to confer with Dr. Potter, then Arch-Biſhop of Canterbury, concerning the Moravian affairs, and Epiſcopal ordination.

On

On this occaſion he became acquainted with General Oglethorpe and the truſtees of Georgia, with whom he alſo conferred concerning the brethren there. Some of theſe gentlemen were aſſociates of Dr. Bray, who by his laſt will and teſtament, had made proviſion for the converſion of the negroes in Carolina. Theſe gentlemen ſolicited the Count to ſend Miſſionaries there. His objection was, that the church of England would not acknowedge the brethren as duly ordained. Deputies were ſent to the Arch-Biſhop, who gave them this anſwer, "That the Moravian Brethren were an apoſtolical and epiſcopal church not ſuſtaining any doctrines repugnant to the thirty-nine articles of the church of England. That they therefore could not with propriety, nor ought to be hindered from preaching the goſpel among the heathen."

On the 20th day of June 1737, the Count after previous examination, received by the hands of the eldeſt Antiſtes of the Poliſh branch, Daniel Earneſt Jablonſky, and of the firſt Biſhop of the renewed Moravian branch, David Nitſchmann, and with the concurrence and bleſſing of the Senior, Sitkovius of Liſſa, the epiſcopal ordination; the inſtrument in teſtimony of which was executed on the 24th day of June and is preſerved.

Doctor Potter, the Arch-Biſhop of Canterbury, who ſtiles the epiſcopacy of the brethren "ſacred and juſtly celebrated," congratulated him upon the event, promiſing his love, affection and utmoſt aſſiſtance, to "this church of

of confeſſors" "having hitherto, as he declares, invariably maintained the pure and primitive faith, and the diſcipline of the firſt church, being neither intimidated by dangers, nor ſeduced by the manifold temptations of Satan."

"The deplorable condition of this Proteſtant Epiſcopal Church in Poland, and its exiſtence, were ſo well known in England at the beginning of this century, that an order of the privy council was iſſued, on the 10th day of March 1715, for their relief, and for preſerving the remainder of the ſaid Epiſcopal Churches in Great Poland and Poliſh Pruſſia." This order of the council was granted, upon the humble petitions of the Biſhop and other clergy of the reformed Epiſcopal Churches, firſt ſettled in Bohemia, and ſince forced to retire into Great Poland and Poliſh Pruſſia, and obtained for them, upon a repreſentation made to the king, by Dr. William Wake, Arch-Biſhop of Canterbury, and Dr. John Robinſon, Biſhop of London.

Arch-Biſhop Wake did not act herein, merely as a humane chriſtian, without enquiry. He wrote to Dr. Daniel Earneſt Jablonſky, dean of the chapel of the king of Pruſſia, and eldeſt Biſhop of the Unity, at that period, deſiring an account of the churches of the brethren, to which Dr. Jablonſky gave him a full and ſatisfactory anſwer, proving their Epiſcopal ſucceſſion, and ſhewing the former flouriſhing and the preſent diſtreſſed ſtate of their churches. This deduction was printed by the Chancellor of the Univerſity of Tubingen.

As to that part of the preſent church of the Brethren, known by the name of the Unitas Fratrum, this has not been unknown to the divines in England, at and ſince its removal to Herrnhut.

The late Arch-Biſhop Potter ſaid, "that no Engliſhman, who had any notion of Eccleſiaſtical hiſtory, could doubt of their Epiſcopal ſucceſſion."

The committee of the Aſſociates of the late Dr. Bray, for propagating chriſtianity among the negroes, delivered the following report, at a meeting held on the 7th day of March 1736-7.

"Read. A report from the committee appointed to wait upon his Grace the Arch-Biſhop of Canterbury, then elect, to deſire his opinion concerning the church of the Moravian Brethren, till now at Herrnhut, and to know whether any thing in their doctrines was ſo far repugnant to thoſe of the Church of England, as to make it improper to employ ſome of the brethren, in inſtructing the negroes in chriſtianity?" which opinion was:—"That he had long been acquainted by books, with the Moravian Brethren, and that they were Apoſtolical and Epiſcopal, not ſuſtaining any doctrines repugnant to the thirty-nine articles of the church of England, and he was confirmed in theſe ſentiments of them, by the conferences he had lately had, with Count Zinzendorf, one of the brethren, and director of the church of the Moravians."

Similar teſtimonials of their having preſerved the Epiſcopal ſucceſſion, are exhibited in

in their documents, under the recommendation of Arch-Biſhop Sancroft and Dr. Compton—Biſhop of London and others. The venerable Biſhop Sherlock, having examined the ſubject, became and continued a firm friend to the brethren.

The bench of Biſhops in England in the year 1749, agreed, that theſe brethren were an Epiſcopal Church, and in conſequence an act of parliament was paſſed, which granted and ſecured to them, certain ſolicited privileges. The then Biſhop of Worceſter in a ſpeech before the houſe of Lords, declared the approbation of all the Biſhops, and the bill was paſſed, nemine contradicente.

It obtained the royal aſſent accordingly. Thus after ſtrict and repeated examination the brethren were acknowledged to be an ancient Proteſtant Epiſcopal Church. Count Zinzendorf at the ſame time, entered into an uſeful acquaintance and correſpondence with certain Biſhops. Many invitations followed theſe events, to lead the brethren to ſettle in Ireland, Scotland, Wales, the county of Cumberland and the American Colonies.

In the liſt or catalogue of Biſhops begun in 1467, under Stephen Biſhop of the Waldenſes, until the year 1644, we find 55 Biſhops. Theſe computed with the remainder of the Biſhops of the Unity in Poland, taken from Jablonſky's letter in 1717, to Arch-Biſhop Wake, down to David Nitſchmann conſecrated in 1735 by Jablonſky at Berlin, Biſhop of the

Moravians, make ſixty-ſeven. In which are many eminent, learned, pious and diſtinguiſhed men.

At Prague is a church called Bethlehem Church, erected purely for preaching in the Bohemian tongue, in which John Huſs began to preach. One called by the ſame name, was built in Berlin, under the ſanction and aid of the king, and other perſons of rank and fortune.

Bethlehem in Pennſylvania, began to be a ſettlement in March 1741; about the end of that year Count Zinzendorf viſited this place. A ſmall houſe and ſtable were finiſhed, but the congregation-houſe was not habitable. The feſtival of Chriſtmas was therefore celebrated in the ſtable, which gave occaſion for calling this place Bethlehem. This, with the ſettlement of Nazareth, have been encreaſed by colonies from Europe, and become the ſeat and centre of the extenſive miſſions and emigrations of the brethren on this ſide of the Atlantic.

Aſiſtants were ſent to them from abroad, as they extended and were enabled to find teachers for the other ſettlements. Great attention was paid by them, to the neighbouring Indians, who lived around them, and upon the banks of the Suſquehannah. No difficulties or hardſhips of the wilderneſs diſcouraged or diſheartened them. They conformed to the hard life of the Indians, and paſſed many nights ſucceſſively in the woods, among ſnakes, bears and panthers. They learned the language, and

and were often expoſed to violence from the intemperance of the Indians. They were not without diſcouragements and difficulties, which originated from the white people. So far did theſe outrages proceed, that repreſentation was made to the brethren in England. And through the influence of the proprietor of Pennſylvania and General Oglethorpe, theſe difficulties were removed, and the Indians morals mended.

The rapid increaſe of Bethlehem and Nazareth, excited the aſtoniſhment of the public, and in one year, one thouſand Indians and white people came from curioſity to ſee the ſettlements. Indian wars diſturbed them, and being upon the frontiers, they were expoſed to ravage and deſtruction.

The brethren chiefly abode at home and barricaded themſelves, until peace took place. A very general and circumſtantial view of the miſſions of the brethren, is exhibited in Loſkiel's hiſtory.

Having paſſed ſeveral agreeable days at Bethlehem, in company with a number of ladies and gentlemen, from the Bahama Iſlands, Carolina, Pennſylvania, New Jerſey, New York and other parts of the ſtates, and they taking their departure, which had been protracted on account of rains which fell at that period, I viſited Nazareth. It is about ten miles from Bethlehem. The intermediate country is not very fertile or pleaſant. A good and well ſhaded road, paſſes through the woods and German farms. Part of the road

runs through a tract of land, which is exclusively called the Dry Land, on account of its want of any creeks, rivulets or ſprings above ground. It is however well ſettled; the inhabitants bring water for common uſe, from the neareſt ſpring or brook. This is often at the diſtance of one, and even two and three miles. Of late however, prudent and able ſettlers, have begun to dig wells, whereby the value of their lands is conſiderably enhanced.

A good tavern is erected for the reception of travellers, as we enter this town or village of Nazareth. The day was not ſo far ſpent, but that time was afforded to viſit the Preſident or Inſpector of the Pedagogium, or Nazareth ſchool. He was occupied at the time, and a tutor became my company in a large recitation hall, which is near the Preſident's ſtudy and other apartments. The pupils and inſtructors are all ſtationed and boarded in this manſion. The recitation hall is large and hung with maps, and ſome hiſtoric ſcripture paintings. At the hour for evening devotions we viſited the chapel, which is formed in the lower or firſt ſtory, of this building. The ſchools and rooms for the inhabitants being on the ſecond and third floors.

This chapel is large and lofty, ſupported by four octagon pillars and furniſhed with ſeats, which hold the viſitors, in the ſame order as in Bethlehem.

In front of the Preſident's or miniſter's chair and table is a large organ within a pew, which ſurrounds it, and is erected for muſicians. The

The ſervice was in German. The Inſpector read in the ſame language an account of the life and death of a diſtinguiſhed lady, of the ſociety, who had lately died in Carolina. This cuſtom of reading papers of a public nature, preſerves an affectionate regard for all parts of the ſociety, in all countries.

Nazareth is inferior in ſize to Bethlehem. It conſiſts of two ſtreets, which croſs each other, through a large ſquare, and of the Pedagogium and ſiſters houſe, on one ſide, near a ſecond ſquare, or large graſs plat in front of theſe two buildings. The public and private houſes are of ſtone, and ſuitable flagged walks are on the ſides of the ſtreets, and acroſs the court yard in front of the Pedagogium.

The public ſtore, ſteward's and brothers houſes are upon the centre ſquare. Theſe with neighbouring farms and the college are public property. In the centre of this ſquare, is a ſmall neat market houſe built of ſtone.

Under its roof is ſheltered part of the work, which conveys water to the whole town. At one end is the fire engine.

Hills at eight and ten miles diſtance, beyond the Delaware and Lehigh, ſurround this ſettlement, and afford pleaſing proſpects. The woods, orchards, gardens, and rows of mulberry trees at the end of two ſtreets, ornament this intereſting retirement.

At a ſmall diſtance is a farm called Old Nazareth, contiguous to the plantation and houſe begun by Mr. Whitefield. This is of ſtone and two ſtories in height. He began it,—

it,—but, a diſagreement aroſe between him and the brethren about the doctrine of reprobation, of which he was tenacious, and he ſold the land and houſe to the brethren.

It had advanced to the ſecond ſtory and the brethren finiſhed it.

In front is a large graſs-plat, ſurrounded with trees, and at a ſmall diſtance remains in poſſeſſion of an honeſt tradeſman the ſmall block or log houſe, erected firſt on the farm. The large building is occupied by widows and other families.

Acroſs the fields at a ſmall diſtance, is a cluſter of houſes, poſſeſſed by farmers and tradeſmen. In one of the buildings is a chapel for devotions, and a dwelling for the miniſter, according to their very general cuſtom.

The ſteward attended me to theſe places, after morning prayers and meeting, at which the Inſpector or Principal delivered a very excellent diſcourſe to the children and youth upon religion.

From the hall we went to the recitation room and Inſpector's ſtudy.

A conſiderable collection of foſſils, ſhells and birds, who were natives of America, are to be ſeen with other curioſities in a muſeum. This in time will be large, as the miſſionaries are buſy in collecting and ſending every thing that is rare from every quarter.

The birds and ſome animals, were preſerved by a la e tutor in this houſe. The eagle makes a diſtinguiſhed figure in this collection.

lection. Here is the American hare, a white rat, a racoon and ſkunk. The birds are of varied ſizes. Among them is the neſt and young of the humming-bird, and ſeveral ſpecies of owls.

A tutor joined us, who led us through the rooms appropriate to the different claſſes according to their order. In one was a young Indian from Stockbridge, who is ſupported by the State of Pennſylvania. He has diſcovered talents for limning and writing. The North American Indians have not been celebrated for their ſucceſs or application in the art of painting In the Roman Catholic chapel in New-York, is a repreſentation of the crucifixion, a maſterly performance, drawn by an Indian native of South America.

In the parlor of the Roman Catholic miniſter of that city, is a large repreſentation on canvaſs of a miſſionary preaching to the Indians. The figure, attitude and perfect view of an Indian in his habit and real colour, lead us to conclude, that this muſt be the work of ſome one of their own countrymen.

In every apartment we found a piece of muſic, for the uſe of the pupils. The dormitory of this houſe, is in the third ſtory or garret. It is long and lofty, with a free circulation of air in the day-time, and a lamp at night. The maſters and tutors ſleep in the dormitories. An invariable practice in theſe places, is to ſleep each in a ſeparate bed.

From the top of this houſe, we were entertained with picture-like views in every direction.

tion. A walk and cupola, which is finiſhed with Venetian blinds, enabled us to ſurvey theſe objects at leiſure and in ſafety.

From thence we went to the garden which is appropriate to the ſcholars, a ſpot greatly admired.

It is upon the ſlope of a hill, at the foot of which is the ſpring from which this town is furniſhed with water by pipes. It is impoſſible to give an adequate idea by writing of this pleaſing encloſure and its contents devoted to juvenile fancy, induſtry and ſtudy.

The ſtrait and circular walks, the windings up the hill, the falling gardens aſcended by ſteps, the banks, ſummer-houſes, ſeats, trees, herbs, fruits, vegetables and flowers are ſeen in great variety.

Moſt of the American foreſt trees and many exotic plants are here. It is an elegant garden in miniature.

Undoubtedly they are indebted in part, to the plans preſented by the pencils of their preceptors, who have viſited the public gardens and country ſeats in Europe. It is an aſſemblage of objects, rarely to be found in ſuch order, taſte and variety in North America.

In it youth muſt obtain a conſiderable knowledge of farming, gardening, botany and the trees which may be found and reared in this country.

The Pedagogium and town are ſeen from this place. In the rear is an orchard defended by a grove.

At

At about the diſtance of the quarter of a mile, within this wood, is a ſmall ſtream, between two hills, fed by ſprings. The pupils have erected a dam acroſs this rivulet and formed a place for bathing.

Two boats built for their ſports are afloat in it, and ſeats are placed on the ſide of the hill. Time will enable them to form a pleaſing place for recreation here, and to indulge their fancies while they preſerve their health by gentle labors.

On all viſits to this place, the pupils are attended by their inſtructors, and they do not enter the bath without clothing.

Theſe ſcholars are boarded in the Pedagogium. The revenues of this houſe are not competent to its ſupport, owing to the ſmall ſum charged for board and tuition.

Cooking and waſhing for this ſchool, are performed in the neighbouring ſiſters houſe. Proviſions for eighty perſons are dreſſed here. The water of the fountain is conveyed into the kitchen of this building, and to the Pedagogium.

As theſe ſettlements extend, uſeful and ornamental arts will be introduced from Europe.

The ſteward took me to the houſe of an ingenious German, who followed japaning and gilding. He is alſo a limner. His houſe, ſhop and whole tenement, were filled with ſpecimens of his taſte, and labours in the arts.

He was gilding a ball and vane for the ſteeple of a chapel belonging to the brethren

in

in Salem, North Carolina. The ball was made of copper of the diameter of about three feet. Other ornaments made of iron and copper and gilded for this edifice were preparing by him.

A ſite remains in one corner of the ſquare for a brothers houſe, upon a more enlarged plan, than the preſent, which is a common dwelling two ſtories high. The young men are occupied in trades and on farms.

In the ſchool many branches of literature are taught, in order to qualify the pupils for uſeful, honorable and literary ſtations.

The revenues are not competent for maintaining profeſſors to teach all the ſciences.

Many valuable men have received the rudiments of their education here The inſtitution is not devoted to teaching politics, as theſe people do not embark in war.

Diſapproving of preaching againſt other profeſſors of chriſtianity, they take heed not to offend in word or deed, by rude or familiar obſervations.

In the afternoon, one of the tutors, a German gentleman, attended me, to Schœneck about a mile from Nazareth, on the road towards the Suſquehannah ſettlements. This village conſiſts of farmers and tradeſmen who reſide near a chapel and congregation houſe.

The miniſter is the ſchool maſter, he had not long ſince, reſided in the ſingle brethrens houſe at Bethlehem, in the ſtation of clergyman, and did the buſineſs of warden ſeveral years, before he married. He had lately been fixed with this congregation. After

After his arrival from Europe in the year 1788, he had taught in the hall as a profeſſor. The hours of ſtudy and recreation deprived us of the tutor, as he was obliged to return to the hall.

The miniſter ſhewed me the neighbouring country from the heights, and the blue hills a range of mountains about ſix miles north weſt.

On our return to Nazareth we ſaw two men ſearching with an auger for coal. They had penetrated to the depth of twelve feet, and were fluſhed with ſanguine expectations of ſucceſs.

They were prompted to this ſearch, by the opinion of a perſon, who had paſſed this way, not long before, and was acquainted with the coal mines of Europe.

The ſteward had taken from the ſide of the hill, near this place, a ſaponaceous black earth, which he had ground and mixed with oil, and uſed as paint. It appears as well and as durable, as any other colour. He has by experiments altered the firſt appearance of black, and made ſamples of other colours with it.

The whole country around Nazareth is fertile, and preſents entertaining objects to the eye.

It appears peculiarly calculated for the purpoſes of literature, to which it is devoted. The air is exceedingly ſalubrious, as the mountains and rivers preſerve a conſtant circulation of that which is good.

The heights exhibit many diſtant land-marks, which point out the roads and openings into diſtant parts of the States, and to the towns of Hope in New Jerſey, and Eaſton in Pennſylvania.

The hills mark the currents of the rivers Lehigh and Delaware.

The good ſucceſs which has attended the efforts to form ſchools and places for education in Bethlehem, Nazareth, and the pariſhes and farms in poſſeſſion of the Brethren, is conſpicuous. The neighbouring ſettlers are not ſo careful.

Influential men in the legiſlature of Pennſylvania, have endeavoured to erect ſchools univerſally, through that ſtate, but the deſired ſucceſs has not attended their laudable efforts. The Brethren as a religious ſociety, have prevented the neceſſity of legiſlative interference as to them.

Having ſeen the economy of the larger ſettlements, I viſited the farms called Gnadenthal and Chriſtianbrunn, about two miles from Nazareth.

The firſt contains about ſix hundred acres; one hundred of which are meadow or mowing-grounds. It maintains forty cows, forty oxen and ten horſes. But the oxen are not yoked in the draught. Attempts have been made to introduce them to team and plough labors; but the prejudices of education, attachment to the cuſtoms of Europe, and want of acquaintance with the mode of breaking oxen to the yoke, has hitherto foiled the wiſhes of thoſe who

who are convinced of the ſuperior advantages ariſing from uſing them in the labors of the farmer. The horſes are remarkably large and ſtrong through theſe countries, and they have a good breed of cows.

As this is public property, the farmer and other laborers receive wages. He reſides in a large houſe, under the ſame roof with other families, and is a married man. The ſtables and barns are very commodious. Here is a large room for devotions, and a bell, to collect the inhabitants together. The inhabitants of both farms, attend public worſhip on ſundays and other feſtivals at Nazareth.

Water is conveyed to the kitchen, milk-houſe and barn-yard by pipes.

The lands are frequently manured with the plaiſter of Paris, which is tranſported hither from Philadelphia. They alſo tread out the wheat.

It is ſuppoſed that it would enlarge the annual income of this farm one hundred pounds, were oxen uſed in the draught; but many of the country people conceive it to be diſgraceful to put them to labor.

This to New-England men is ſurpriſing. In their emigrations, they travel through theſe ſettlements with their teams. Large droves of neat cattle paſs this way, from the countries cultivated in the ſtate of New-York, by the ſettlers from New-England, on their road to market in Philadelphia. But notwithſtanding theſe ſpecimens of ſo lucrative a part of huſbandry, the Germans will not reſign their horſes.

Chriſtianbrunn, or Chriſtianſpring, is called after a ſon of Count Zinzendorf, whoſe name was Chriſtian.

The ſpring riſes at the bottom of a large ſtone vault or well, about ten feet deep, to which is a deſcent by ſteps. The quantity which iſſues forms a ſmall brook, and paſſes through a neighbouring cellar, milk-houſe, diſtillery and brewery. Theſe are on a line with each other. A griſt-mill is in the row, which is ſet in motion by a ſmall creek, which is a branch of the Manakaſy, and is ſometimes dry in ſummer. Theſe waters uniting paſs through the neighbouring meadows.

In the milk-houſe large pans made by the potter, and containing about eight quarts each, are ſet in this running ſpring-water, by which the dairy-woman finds much advantage. As this joins the waters of the Manakaſy, trouts were ſometimes ſeen ſwimming in this milk-houſe.

Spring-houſes are very frequent in Pennſylvania, wherever a ſpring is ſufficiently near to the farm-houſe, for the purpoſe; and it is ſurprizing, it is not introduced into New-England, where ſo many cool ſprings and ſtreams riſe and circulate in ſuch variety from hills, and through every farm in their country.

Theſe farms of Gnadenthal and Chriſtianſpring, are not an half mile diſtant from each other. They are ſurrounded with orchards and arable land, defended and ſkirted by woods, and the roads hither are good.

Returning

Returning from theſe places I viſited the Inſpector of the Pedagogium again, and obtained further information as to the courſe of education.

No office of goodneſs or condeſcenſion is ſuppoſed to be beneath the attention of any member of the Brethren's ſociety. In the Pedagogium, after the clothes are waſhed, they are returned to the lady of the Inſpector, who as a mother to the whole, delivers to each lad his own. This good woman attends alſo, with the ſame condeſcenſion, to the diſtribution of the fruit raiſed in the garden of the ſchool. It is never touched until it is ripe. If any falls, or is collected at the proper ſeaſon, it is brought to her, and ſhe apportions it to each pupil. Thus they enjoy the benefit of their own labors, and are taught to abſtain from eating unripe fruit, from unmanly pillaging and a due reſpect for thoſe who may ſucceed them in this place.

Before my return to Bethlehem, I viſited Eaſton, ſeven miles from Nazareth, on the banks of the Delaware.

This is a beautiful town, built of lime-ſtone, laid out in regular ſtreets, containing a centre-ſquare. It is not ſeen at any conſiderable diſtance, as we approach it, and it ſtands near the banks of the river Delaware.

A convenient plain, aſcended on three ſides, forms a commodious ſite for this town. Nature has furniſhed it with many ornaments which art and time will improve to great advantage, and afford one of the moſt pleaſant

interior towns in the United States. Small hills of varied forms and dimenſions, connected with perpendicular clifts,—the falls of water made by a ſmall river which empties itſelf into the Delaware, and the union of the waters and hills of the Lehigh, preſent a multiplicity of entertaining ſcenes. The advantages as to buſineſs are very conſiderable, from its ſtation near theſe waters, amidſt a fertile country and on great roads.

A regular ſtage viſits it twice a week from Philadelphia, and a plan is on foot to unite one of the lines of ſtages from New-York to Philadelphia, with another, which ſhall convey paſſengers from New-York and New-Jerſey, to Eaſton, Bethlehem and Nazareth.

In the centre of the ſquare in Eaſton is a court-houſe built upon an uncommon model of ſtone; and not far diſtant is a large German church of modern architecture, furniſhed with a good organ.

This place is about twelve miles from Bethlehem.

On another quarter from this place and weſt of Bethlehem is Allentown.

The road to this laſt town or village was good, and chiefly through woods which formed agreeable ſhades.

The Lehigh is often exhibited amidſt the hills in its ſerpentine courſe, and is paſſed by a rope-ferry, where it interſects the road. Allentown ſtands upon an hill and makes a good appearance as it is approached. The views from it are agreeable. It contains a Lutheran

Lutheran and Preſbyterian German meeting-houſe, which are built of ſtone, as are the houſes in general. The ſtreets are laid out in right-lines and croſs each other.

We paſs the river Jordan, over a ſtrong ſtone bridge, as we enter this town, and the Little Lehigh, as we go to Emmaus—a ſmall village about eight miles from Bethlehem, inhabited by the United Brethren. It is ſituated not far from the foot of a mountain and contains about twenty dwelling-houſes. The congregational-houſe, united with the chapel, is poſſeſſed by a miniſter. In the chapel is an organ. And the miniſter is alſo the ſchool-maſter.

The ſteward is an old man, and the ſtore-keeper alſo ſuperintends the tavern. But theſe are not public property as in Bethlehem and Nazareth.

An original ſettler, a brother, gave one hundred and thirty acres of land to the brethren for the ſupport of the miniſter and ſchool at Emmaus.

In this place, was one of thoſe accommodations for the lodging of a married couple, which cauſe ſo much converſation. Perhaps it may not be amiſs to indulge the curioſity of ſuch, as may be very ſolicitous to be informed upon this point, what is the reaſon for this uncommon practice, and what the practice is, that in future ſuch as viſit Bethlehem and Nazareth, may ſpare the inhabitants, from needleſs enquiries, ſometimes bordering upon impertinence.

According

According to conſtant practice, ſingle beds are uſed by unmarried perſons, from their youth upwards. When a couple are united in holy wedlock, and become heads of a family, theſe two beds and their bedſteads, are placed ſo contiguous to each other, that they are covered with one general blanket or counter-pane. This outer covering deſignates the lodging of ſome married perſons, but this is not an univerſal cuſtom, as many uſe the common large beds It is convenient, in caſe of the ſickneſs of either party, the nurſing of children, and the poverty of young houſekeepers, who may not wiſh to be at the expence of exchanging or altering their ſingle beds, bedding or bedſteads. The bedſtead is not different from that in common uſe, except that it has head, foot and ſide boards.

At Allenſtown is a large ſpring, ſimilar to many in Pennſylvania. The water iſſues in great profuſion, from an hill, and enters a baſon of twenty feet diameter, in which the water is ſeen riſing in the middle in great abundance.

A large body is raiſed, which is cool and clear and flows into the Little Lehigh. The Cedar Creek, a branch of this ſtream, is formed by one of theſe ſprings.

My return to Bethlehem, accidentally gave me an introduction, through the interference of Mr. Thomas, and the permiſſion of the miniſter, to a new but intereſting ſcene.

On the feſtival of St. Michael, the children keep a prayer day, and hold a love-feaſt.

Diſcourſes

Diſcourſes are alſo delivered upon the guardianſhip and ſuperintendance of angels. The little bands, dreſſed in clean attire, and the girls in white, meet in the chapel.

Muſic, both vocal and inſtrumental, form a large part of the entertainment.

In the afternoon this little aſſembly, with the Biſhop and other miniſters, and certain clergymen lately arrived from Germany, on their way to diſtant miſſions, were together in the chapel, as were alſo ſome of the heads of the choirs and the inſtructors. Several mothers with their infant children alſo attended.

After a ſuitable time was ſpent in ſinging of hymns alternately in German and Engliſh, four women entered, with two large baſkets filled with cakes. After them came two men bringing another baſket with the ſame contents.

One of theſe cakes were preſented, by the women to every perſon in the aſſembly, whether old or young. This taſk being performed, theſe attendants immediately brought in an half pint of coffee, to each perſon.

During this ſerving of the company, the ſinging continued. A pauſe gave an opportunity to enjoy the repaſt, and the coffee diſhes were taken away, in the ſame order, in which they were brought in. No accident, no confuſion and no converſation foreign from the ſinging took place.

After certain other pſalms, and hymns were ſung, the company diſperſed. About one hundred perſons were preſent.

Paſſing

Paſſing out of the chapel, the Biſhop met us at the door, and explained the nature of the day and feſtival. Such decorum, innocence and affection, as theſe entertainments exhibit, are ſuperior to the moſt refined inventions of the preſent day to diffuſe ſubſtantial joy and happineſs. The grave and conſiderate cannot contemplate the effect or conſider the deſign without approving of both.

Towards the evening the little groups were ſeen taking their accuſtomed walks through the gardens and along the river.

Retired from the noiſe, throng, gaze and immoralities of commercial cities, theſe religious and rural ſcenes are highly becoming and beneficial.

Similar feſtivals are obſerved by the married perſons, widows, ſingle brethren and ſingle ſiſters, at ſtated periods; moſt commonly before the adminiſtration of the Lord's ſupper.

The holy communion is adminiſtred once in in four weeks, on the evening of the ſabbath, where it is poſſible. But ſuch as cannot be preſent at that time, receive it on ſunday morning.

The officiating miniſters are clothed in white on this occaſion, in a robe ſimilar to the ſurplice. The elements are delivered to the communicants in the ſeats, and the bread is retained in the hands of every perſon, until each has received it It is then eat or conſumed by all at the ſame inſtant. The conſecrator repeating the words "eat, this is my body, which is given for you."

The

The ancient rite of waſhing the feet, is alſo preſerved and adminiſtred among the communicants at certain times. This in obedience to the injunction of our Lord in the thirteenth chapter of St. John, "Ye ought to waſh one anothers feet."

This is performed within the halls of the ſeparate choirs, among themſelves. During the time, the miniſter ſings appropriate hymns, which refer to the cleanſing and waſhing away of ſin, by the blood of Chriſt.

In the week previous to the adminiſtration of the holy euchariſt, the miniſter reminds the participants of the proper and neceſſary preparation, according to the exhortation of St. Paul. "Let each one examine himſelf and ſo let him eat."

The choirs or different ſiſterhoods and fraternities, among the brethren are eſtabliſhed in conformity to certain uſages in the chriſtian church in early ages and certain parts of ſacred ſcripture. Theſe point out various ſtations and circumſtances in human life, and the way by which each is to obtain happineſs.

Although the way to holineſs by Chriſt is marked out, for ſoul and body, for the whole body of the church, yet this is obtained in the practice of duties peculiar to each in their different ſtations and relations, and according to their reſpective ſexes. To enable them to perform theſe duties more perfectly, they are aſſociated in the choirs, for mutual edification. Theſe choirs are ſuperintended by an elder or

eldreſs

eldreſs of their own ſex, and every member ſeeks to earn his or her bread honeſtly, in the fear of God.

Matrimony is not obſerved as a ſacrament, but as a divine inſtitution, and the duties of the relation are often taught and enforced from the ſcriptures. The rules eſtabliſhed by the brethren as to marriage contracts, appear upon a fair and candid inveſtigation, to be little more than thoſe eſtabliſhed by the civil authority and other religious communities, who faithfully adhere to their reſpective regulations.

The intentions or bans are announced to the elders and heads of the choirs, and their conſent is required. If any lawful impediment appears, it may then be declared. A prudent check upon levity and the indulgence of indiſcreet fancy or forming precipitate alliances is guarded againſt. When a man's circumſtances appear to require an help-mate for him, it is mentioned, and if he approves, a partner is pointed out whom he may refuſe.

The moſt venerable members of the Brethren's Society receive wives according to theſe rules. They appear to be inſtituted in the firſt place, for the ſake of propriety and order, but ſecondly, to avoid mercenary matches and connections ariſing from the inſtitution being converted into a mean to ennoble families, by matrimony, where affection and diſcretion as to the tempers, diſpoſition and character of the parties are not duly attended to, in order to ſecure felicity. They are not married

married as total ſtrangers, taken from cloiſters, where they have been ſecluded for years from human ſociety, and the ſight of each other. It is ſcarcely to be imagined, how a people can be better acquainted with each other, from infancy to old age, than theſe people are, and preſerve decency and decorum. Well-bred and prudent parents, and candidates for marriage in all countries, obſerve rules as ſtrict as thoſe of the brethren, previous to the parties entering into that holy eſtate. Fancy is as often gratified, as in thoſe countries or ſocieties where greater indulgence is given.

Alliances of neceſſity are guarded againſt by theſe rules. If they take place, it is not owing to the omiſſion of the ſociety to eſtabliſh prudent rules, to guard the morals, and felicity of their children.

Conformity to theſe rules, is too valuable, in the eſtimation of moſt of the Brethren's Society, to be departed from, by candidates for marriage. Obedience to the diſcipline of the church, ſecures the affection, confidence, ſupport and protection of its members in all conditions, relations and countries.

The aged, ſick, young and poor, are amply provided for, by the regulations of the ſociety.

Particular attention is paid to education and ſchools, in all congregations that the children may be brought up in the nurture and admonition of the Lord.

A good education is eſteemed by them as the beſt earthly treaſure, which parents can beſtow. In their inſtitutions for this purpoſe,

parental and domeſtic care are aſſiſted and enforced by the aid of the wiſdom and property of the ſociety. The greateſt concern is to preſerve youth, from phyſical and moral evil, from being ſeduced into errors. The great object evidently to be found in all diſcourſes and inſtructions to the young, is to enforce the love of God as taught by inſpiration, and to make virtue amiable. That as they are the property of the Lord, who has created and redeemed them, they may live to his honour, and become benefactors and bleſſings in human ſociety.

Both boys and girls are as early as poſſible, inſtructed in Reading, Writing, Arithmetic, Grammar, Geometry and Hiſtory. The boys are generally taught the rudiments of the Latin tongue.

In ſome congregations, ſchools are eſtabliſhed for the education and ſupport of orphans, and the children of poor parents, or of the miſſionaries. Such are taken care of and inſtructed with almoſt parental faithfulneſs.

Such boys as appear from their talents qualified for higher purſuits in ſtudy and learning, are ſent to higher ſchools, ſuch as the Pedagogium at Nazareth.

The children are brought as ſoon as poſſible to baptiſm, in a public meeting. In ſome places, five and in other three witneſſes or ſponſors are preſent, who lay their hands upon the child on this occaſion and bleſs it. The water is commonly poured upon the breaſt of the child.

To keep and preſerve order, diſcipline is neceſſary. The Brethren have eſtabliſhed the bounds of love as the great rule, which unites all the members of a congregation as one family. In this they take as their guide the command of Chriſt, in order to preſerve order and peace. "Ye ſhall love one another."

It has been the conſtant endeavour to reſtore true and original Chriſtianity. In conformity to this, they have eſtabliſhed their regulations, as far as poſſible. The conſtitution of Chriſt's Church as eſtabliſhed by him, and the practice of the Apoſtles being their guide, by which to unite and regulate Chriſtians. In their rules they have endeavoured to form ſuch, as will preſerve their outer welfare, remove evil and all occaſion of ſin.

Offenders are diſciplined as far as poſſible according to the ancient rules in Scripture and the times of the Apoſtles. If he who has fallen under cenſure is penitent and obedient to the exhortations to amendment, the offence is buried in ſilence; but in caſes of obſtinacy, he is called before the board of overſeers to receive admonition. If this has not the deſired effect, he is informed that he can dwell no longer in the congregation. "No loſs of temporal honour, dignity or fortune attends this excluſion."

The Brethren as a church, have agreed upon certain rules and orders, which they have endeavoured ſo to calculate, as to remove every offence, in as prudent and certain a manner as poſſible. Theſe rules and orders received and ſubſcribed, by all male inhabitants of ſuitable

age, are preſented to all ſuch as offer themſelves for admiſſion, into the congregation.

Upon acceding to them, without compulſion, they promiſe to obſerve them, by ſubſcribing them. "If they afterwards alter their minds, they may leave the congregation, and are no longer bound by its regulations."

Theſe rules are ſummary. They are to be ſubject to the magiſtrates and higher powers, with all their hearts. Every member of the congregation ſhall work, and eat his own bread.

"Even thoſe brethren and ſiſters to whom "God has given a good ſhare of this world's "goods, ſhall not ſpend their time, without "ſome uſeful occupation, for the good of their "neighbours; remembering the words of "our Lord, give to them who beg of thee. "Give and it ſhall be given to you. Their "rule is, we will ſupport the needy and par-"ticularly the widows and orphans, and ſuch "who on account of their age and infirmities "require our help, as much as poſſible."

Theſe rules they appear to obſerve ſcrupulouſly and willingly.—On a viſit to the Biſhop, I found him employed in making wafer boxes. He informed me, he had ſo far loſt his eye ſight, that he could not read conſtantly, and idleneſs was diſagreeable, he had therefore adopted this occupation, at intervals. I was alſo informed, that his daughter made wafers, and theſe united labours were ſold to the merchants in New-York and Philadelphia. No reflecting mind, but muſt on this occaſion, recollect the zeal, induſtry, diſintereſtedneſs and

and good example of the bleſſed Apoſtle, who followed the buſineſs of tent making and wrought willingly with his hands, that he might not be chargable, and might have wherewith to adminiſter to his own and others neceſſities, and preſerve himſelf from irkſome idleneſs.

This excellent example of the Biſhop at Bethlehem, is alſo in imitation of the induſtry of the fiſhermen who were the firſt Apoſtles, and were principally trained to mechanic and other induſtrious profeſſions.

Such examples are too noble not to be admired. At this moment all the pomp and ſplendor attending rich prelates and dignitaries, appeared inſignificant and of little worth, compared to the greatneſs of this venerable man, employed to ſet a good example, to maintain himſelf and aſſiſt the poor, when his community had provided for his ſupport in an aſylum, amidſt the wealth and affection of many Brethren. Should this ſmall work fall into the hands of himſelf or his friends, they will excuſe the liberty taken in recording the fact.

The nobleneſs of the rule and principle, and the proof exhibited of conformity to it, among all claſſes, demand of them the privilege of extolling this obedience and conformity, on the part of their Biſhop, father and ſuperior.

Bound to ſeek peace with all, the Brethren are particularly to be careful, that they do not entangle themſelves in political contentions, and the altercations of parties. They are to be

obedient to their teachers, and follow them, as they watch over ſouls and muſt give an account.

After this ſtatement of the progreſs and regulations of this ſociety in America, it may not be unacceptable to add ſome further information, taken from their hiſtorians as to their ſociety.

Saint Paul informs the Romans that he had planted the goſpel unto Illyricum, and from the epiſtles to Timothy, we learn, that Titus viſited Dalmatia for the ſame purpoſe. Both of theſe were Sclavonian provinces. Jerome a native of Illyricum, tranſlated the bible into his mother tongue.

The Sclavonians who rent thoſe provinces from the Grecian empire, found chriſtian churches there, and by degrees became converts to the faith.

Sclavonian Biſhops were expected at the ſixth council held at Conſtantinople, in the year 680.

The Sclavonians received the goſpel by means of the Greeks, and were initiated into the Chriſtian religion with the Grecian rites and forms. This was done by the adminiſtration of Greek prieſts, who came into the country, in the year 860.

In 1176 the Waldenſes arrived in Bohemia, and joined thoſe who were tenacious of the rites of the church.

Theſe ancient chriſtians the Waldenſes, date their origin from the beginning of the fourth century,

Rieger

Rieger goes further back, and conſiders them as the remains of the people of the Vallies, who were converted to chriſtianity, when the Apoſtle Paul paſſed over the Alps into Spain.

Theſe United Waldenſes and Bohemians preſerved their connection with the Waldenſes at home, and ſent them miniſters from the Seminary of the Brethren in Italy, whither as an univerſity, they ſent their youth from Bohemia.

John Huſs, maſter of arts and profeſſor in the academy at Prague, and miniſter of Bethlehem church there, became an advocate for the Brethren. He was born in 1373, took his maſter's degree, and was made a profeſſor at the age of twenty years.

In 1400 he was made miniſter at Bethlehem church, which was erected purely for preaching in the Bohemian tongue. He defended the tenets of Wickliff, the firſt of the Engliſh reformers, who had addreſſed the Brethren in Bohemia and Moravia, in the year 1387—and exhorted them, after the example of their forefathers, to ſtand firm and unſhaken by the faith of the goſpel.

Confuſions exiſted at this time between the Greek and Latin churches, and thoſe called reformers; but, in 1450 the peaceable and moderate men of each party united in the tenets, in which all agreed, and gave up the diſtinction of parties.

Permiſſion was given them to withdraw to the Barony of Lititz, in the mountains of Sileſia,

Sileſia, and to enjoy their religion according to the dictates of their own conſciences. Theſe emigrants were compoſed of many citizens of Prague, Bachelors and Maſters of arts, commons and nobles,—of learned and unlearned, from all parts of Bohemia and Moravia.

They erected villages and received miniſters from the Calixtines, who lived in Apoſtolic ſimplicity. They united more and more in one mind and ſpirit, and on the firſt day of March 1457, formed themſelves into a congregation, calling themſelves at firſt Fratres Legis.

Ignorant people from this conſidered them as a new order of Monks, and they in conſequence called themſelves ſimply Brethren; others joining their congregation, they adopted the name of Unitas Fratrum, or United Brethren.

Solicitous to maintain their diſcipline and order, they ſought to ſecure the ſucceſſion of the prieſthood, and a goſpel miniſtry. This important matter was diſcuſſed in a ſynod of the Brethren from Bohemia and Moravia in the year 1467. Three Preſbyters were ſelected for Biſhops, and ſent to the Waldenſes, from whom they had formerly received the Epiſcopal office. Conſecration was received accordingly from the Superior of the Waldenſes, by laying on of his hands, and the aſſiſtance of his Co-Biſhops.

War and the contentions between Proteſtants and the Romiſh Church, often convulſed them. At the beginning of the ſixteenth century, they

they had two hundred congregations of the Brethren in Bohemia and Moravia.

About this time alſo, many learned laymen and Prieſts from the Calixtines, and ſeveral counts, barons and nobles joined them. They tranſlated the bible into the Bohemian tongue, and eſtabliſhed printing-preſſes for the purpoſe of printing this work.

A variety of preparations towards a reformation had been made in Poland, as early as the year 1440, by means of the Huſſites from Bohemia, and afterwards by the Poliſh Students, diſciples of Melancthon, when the expelled Brethren from Bohemia in 1548 made Great Poland their aſylum.

The Brethren as they paſſed through Poland ſettled a congregation at Poſnania. Forty congregations were gathered not long after, and in 1555 at a ſynod of Proteſtants held in Coſminia, the confeſſion of the Bohemian Brethren, their church diſcipline and other writings were read, examined and approved and a coalition was formed and ratified.

The confuſions which ſubſiſted durſng the times of Luther, Calvin, Beza and others, involved the Brethren in many difficulties.

The civil magiſtrate often oppoſed and baniſhed them. Comenius their Superior, then looked upon himſelf as the laſt Biſhop of that church, but he lived to ſee the ſucceſſion continued by a Poliſh branch of the Brethren.

A ſmall remnant of the Brethren's church was preſerved in Moravia and Bohemia, but, in the confuſions of the times, they found themſelves

themſelves neceſſitated to remove into another country, where they might enjoy liberty of conſcience. In their wanderings, one of them became acquainted with Count Zinzendorf, who proffered them protection, upon his eſtate in Saxony. This they accepted and removed thither.

In the year 1722 they began to build Herrnhut, and were joined by others. This gave offence to the Imperial court, and complaint was made to the king of Poland, elector of Saxony, and Count Zinzendorf for theſe good offices was exiled from Saxony. In his exile he ſought for other places where the Moravians might reſide in ſafety. With ſo powerful, active and zealous a benefactor at their head, and with ſuch oppoſition, they were joined by other Proteſtants and emigrated to America.

When Georgia was ſettled and made a ſeparate Government, a religious ſect, called Schwenkfelders were exiled from Sileſia, and found an aſylum upon the eſtate of Count Zinzendorf. Being directed not to harbor them, he applied in their behalf to the truſtees of Georgia; but, they ſoon after removed to Pennſylvania. The land reſerved for them was given to the Count, and a colony of the United Brethren removed to Georgia in 1735.

The truſtees had promiſed them an exemption from bearing arms, or perſonal ſervices in war, according to a tenet in their religion, to which they adhere; but in the Spaniſh war, the populace would not permit them to enjoy that privilege, and they removed to Bethlehem, laying

laying the foundation of the flouriſhing towns and ſettlements of Bethlehem and Nazareth, and extending from thence into almoſt every colony in North America within a ſhort period.

The aſtoniſhing aſſiduity and ſucceſs which has attended the efforts of the Brethren to extend their ſyſtem in every quarter of the globe, are not eaſily preſented in a ſummary form. The towns, villages and congregations they have formed, are of varied dimenſions and numbers. Some have been ſettled upon tracts, before uncultivated, and without inhabitants, with a deſign to dwell together as members of the Unity, and under its economy only. Such in a peculiar manner are deſignated as congregation places.

Places of public worſhip and dwelling-houſes belonging to the members of the ſociety are built in ſome places in the neighbourhood of towns and villages inhabited by thoſe, who do not belong to the United Brethren. Some ſquare, ſtreet or other ſite is ſelected, as circumſtances permit, for the uſe of the Brethren. Theſe are congregational places in a more extenſive ſenſe.

They have other congregations, in places where the Brethren reſide, in cities, villages and country places, among the people at large, retaining their own places of public worſhip, and as many of their own rules, as circumſtances will permit. Such may be termed city and country congregations. Theſe may be

be found in their different order, deſcribed by geographers, travellers, and the conſtant publications of the Brethren.

Herrnhut, in Upper Luſatia, ſtands firſt in the liſt, as the firſt and principal or centre of the buſineſs and ſettlements of the Unity. It was begun in the year 1722, upon the manor of Bertholsdorf. It is ſituated on the high-road between Lebau and Zittau. Government confirmed the orders and regulations which were adopted at Herrnhut.

On the 12th day of May 1724, the foundation of a large houſe was laid, which not long after became the meeting-hall of the congregation. The Baroneſs de Watteville, having taken ſome girls under her care for the purpoſe of education, laid the foundation of the economy of the girls. This name is uſually given to the ſchools of the girls.

The Baron de Watteville had before this, entered into covenant with Count Zinzendorf in the Pedagogium at Halle, to devote himſelf to the ſpreading of the goſpel among chriſtians and heathen. Theſe two noblemen and two clergymen, united more eſpecially in furthering the firſt efforts to give permanency and extenſion to the deſigns of the Brethren. Five Brethren emigrants from Moravia, arrived about this time, through whoſe information and after-exertions the firſt regulations were formed.

Herrnhut is built upon the riſe of an hill called the Hutberg, or Watch-hill, from which the firſt ſettlers took occaſion to call it by the preſent

preſent name, which means the watch of the Lord. Acceſſions of inhabitants, called for an increaſe of building, and in conſequence Herrnhut has become a regular well built village, containing about 1300 inhabitants, all members of the Church of the United Brethren.

Beſides the miniſter and his aſſiſtants, a warden is appointed who preſides in the veſtry, and ſuperintends the temporary concerns of the ſettlement. The brethren diſtinguiſh themſelves by a plain and uniform dreſs;—the women having retained the dreſs of the countries, from which they firſt emigrated, not from any ſuperſtitious attachment to old forms, but from a deſire to preclude vanity and uſeleſs expence.

The inſtitutions are ſimilar to thoſe at Bethlehem, as deſcribed in the beginning of this book.

A ſpacious and neat chapel is erected in a large ſquare, which is furniſhed with a good organ. The dwellings of the miniſter and wardens of the congregation form one, and the ſchool houſe the other wing to the chapel. An avenue of trees leads from the chapel to the burying ground, which is a large ſquare field on the declivity of the Hutberg, and at ſome diſtance from the village.

Several walks bordered by trees and furniſhed with ſeats, ſurround and interſect it. The grave-ſtones and graves are all of equal ſize, and placed in regular rows: only the vault of count Zinzendorf, as lord of the manor, is lar-

ger than the reſt. Burials are performed with great ſolemnity, but no mourning dreſſes are uſed.

On one ſide of the ſquare in which the chapel ſtands, is a large building inhabited by the ſingle men, with work-ſhops, out-houſes and gardens, excluſive of the dwelling rooms.

The main building contains a neat chapel, a dining hall and dormitory. This laſt is a lofty room, furniſhed with large windows and ventilators, ſo as to admit and preſerve a pure air. Apartments are allotted, and waiters appointed for the ſick. The number of inhabitants is apportioned to the ſize of each room. Some have rooms to themſelves. No one lives here by compulſion; each inhabitant pays a moderate ſum for board and rent, which is fixed by a committee of overſeers, in which the warden of the houſe preſides. His buſineſs is to preſerve good order, attend to the external welfare of the houſe, and its inhabitants, and by his advice and activity, to prevent every evil ariſing from external ſources.

Beſides the warden, an unmarried clergyman reſides in the houſe, appointed to attend the moral conduct and ſpiritual concerns of all the ſingle men, belonging to the congregation.

He hears their complaints, aſſiſts them with good advice, and uſes all his influence for their benefit, and for the prevention of any evil, that would undermine their ſpiritual happineſs.

Houſes are alſo provided for the ſingle ſiſters, widows and widowers. The congregation have provided charitable inſtitutions for the poor. The

The Manor-houſe of the Count Reuſs, the ſhop and linen-warehouſe, are the moſt conſiderable buildings in Herrnhut. The family houſes are built in regular ſtreets, opening into the ſquare. The ſtreets and houſes are kept very clean, one watchman preſerves order at night and another by day. All ſtrangers are treated with civility, but neither drunken nor diſorderly viſitors, nor beggars are ſuffered to infeſt the ſtreets. Beggars receive an alms and are then deſired to proceed.

The principal trade carried on at Herrnhut is in linen; beſides which, the work performed by taylors, glovers, ſhoemakers, cabinetmakers, ſilverſmiths, and other artificers, is well known for its good quality. They never abate from the firſt price. Every workman receives his wages, no community of goods exiſts among them, and the contributions towards the ſupport of the eſtabliſhment at large, the miſſions and charitable inſtitutions, are voluntary.

The building and increaſe of this ſettlement, occaſioned no ſmall ſurprize in the adjacent country. Commiſſioners were appointed in 1732, 1736 and 1737, to examine into the doctrine and proceedings of the Brethren at Herrnhut. A favorable report was made, and ſince that time Herrnhut and the ſettlements at large, among the Brethren in Saxony, have been protected.

The court has tendered certain immunities to them, which they have not accepted. In 1766 Herrnhut was viſited by the late Emperor

Joſeph the ſecond, by the King of Pruſſia, and ſeveral other perſons of diſtinction, who expreſſed their ſatisfaction upon examining its peculiar regulations.

New Herrnhut, the firſt miſſion ſettlement of the United Brethren in the iſland of St. Thomas in the Weſt-Indies, under the Daniſh government, was begun in the year 1739.

Miſſionaries have reſided on this iſland, who have ſought to propagate chriſtianity among the negro ſlaves, ever ſince the year 1731.

The planters finding, in proceſs of time, that the chriſtian ſlaves were more tractable, moral and induſtrious than the heathen, not only countenanced, but encouraged their endeavours. Theſe were facilitated by the protection of the King of Denmark.

The ſettlement conſiſts of a ſpacious negro church, a dwelling-houſe for the miſſionaries, negro huts, out-houſes and gardens. From this place the iſlands of St. Croix and St. John were firſt ſupplied with miſſionaries; and the Brethren have now two ſettlements in each. The negro converts belonging to their church, amount in thoſe three iſlands to near 8,000 ſouls.

New Herrnhut is alſo the name of the oldeſt miſſion ſettlement of the United Brethren in Greenland. It is ſituated on Ball's river a few miles from the ſea, near Davis's ſtraits, on the weſtern coaſt of Greenland, not far from the Daniſh colony of Godhaab. The two firſt were ſent from Herrnhut in the year 1733, and their laudable intentions favored

vored by the King of Denmark. In this uncultivated, frozen country they encountered many hardſhips and found great difficulty in acquiring the language of the inhabitants. About 1300 of the natives have been converted to chriſtanity.

Nieſky, in Upper Luſatia, is a ſettlement begun by the Brethren, who were exiles from Bohemia in 1742. In it is the theological ſeminary of the Unity, where ſtudents are trained for future ſervice among chriſtians or heathens.

Klein Welke, in Upper Luſatia, was alſo founded by the Brethren, near the old village of that name in the year 1756. Moſt of the members of this congregation place are of the Vandal nation.

At Barby the Brethren have gathered a congregation ſince 1748. The government gave the palace and bailiwick to Count Henry, the 28th Reuſs and others on a leaſe, and granted the chapel of the palace to the congregation of the Brethren, for the celebration of divine ſervice.

Gnadau, on the electoral domain of Dœben, ſix miles from Barby, and eighteen from Magdeburg, was begun in 1767. In the year 1765, the government gave the palace of Barby with its appurtenances, and the domain Dœben, to Count Henry the 28th Reuſs, upon a perpetual leaſe, with a view that a ſettlement might be made here, after the manner of the Brethren's congregations.

Gnadenberg, in the principality of Jauer in Sileſia, on the manor called Groſs Krauſche, three miles from Bunzlau, was begun in the year 1743, after having received a ſpecial royal grant for it.

Gnadenfrey, in the principality of Schweidnitz, in Sileſia, is the largeſt congregation of the Brethren in Sileſia. It was begun in 1743 and ſuffered greatly by fire in 1792.

New Saltz, near the town of the ſame name, on the Oder, was begun in 1745. It was plundered and burnt by the Ruſſians in 1759. On this occaſion, the Brethren ſuſtained great loſſes of property. The inhabitants fled to the neighbouring congregations in Sileſia and Upper Luſatia. In the year 1763, at the deſire of the government, the Brethren began to rebuild this place.

Theſe Sileſian congregations have their own Biſhop, who reſides in Sileſia.

In Berlin, a Bohemian congregation of the Brethren, adhering to the Augſburg confeſſion, has been gathered ſince the year 1744. They have a congregation houſe, in which divine ſervice is celebrated, agreeable to the conſtitution of the Brethren's congregations.

A congregation houſe is a building erected for public uſe, in which the miniſters and other labourers dwell. In it is uſually a large hall for public worſhip.

Rixdorf, three miles from Berlin, contains a congregation-houſe, and place for divine ſervice. This congregation was formed of Bohemian

Bohemian Brethren, in the year 1737. It was plundered in 1760.

In Norden in East Frietland is also a congregation of the Brethren founded under the sanction of civil government. The Prussian princes issued edicts in favour of the evangelical Brethren who adhere to the Augustan confession.

Neudietendorf, fifteen miles from Gotha, and six from Erfurth, is a settlement, belonging to the Brethren. It was first established in 1742, by persons formerly belonging to the Lutheran societies. Encountering many difficulties, they have brought their affairs to a prosperous state, and encreased in numbers and buildings.

Eberſdorf in Voigtland. There has been in this place, since the end of the former century, an ecclesiola (a pious society) which increased from time to time. After many vicissitudes, they sought in the year 1745 to establish an entire union with the congregations of the Brethren. Thus it came to pass, that a regular congregation was established there. The reigning count ceded to them a parcel of land, that they might enlarge their settlement, and an act in favour of the evangelical Brethren's congregation was issued in the year 1761.

Under the government of the prince of Neuwied, the Brethren were put into possession of a square of the city of Neuwied, for the use of the congregation, to erect on it a place of worship, a congregation-house and other buildings

buildings for the choirs and families; certain grants and privileges were beſtowed upon them, in the years 1751 and 1756. The greateſt part of the congregation are Germans and Proteſtants, from France. Divine ſervice is performed alternately in French and German.

In the United Provinces in Zeyſt, in the province of Utrecht, a beginning was made in 1748, in building a congregation place within two ſquares, between the palace and village.

Since the year 1768, a new congregation-houſe and place of worſhip, have been erected. The preaching here is alternately in Dutch and German.

The Brethren have alſo congregations in Amſterdam and Haerlem.

Under the Daniſh government, a ſettlement of the Brethren, is formed at Chriſtianfield, and a congregation formed in Copenhagen.

In Sarepta, in the Ruſſian Empire, and the kingdom of Aſtracan, a ſettlement was begun in the year 1765, 24 miles below Czarizin near the Wolga.

A congregation is alſo in St. Peterſburg, endowed in part by the bounty of the empreſs in the year 1766.

Another congregation is in Moſcow.

A congregation of the Brethren has been in London, ſince the year 1742. Divine ſervice is performed in their chapels in Fetter-lane and Chelſea.

At Bedford a congregation was ſettled in 1744; and a chapel has been built, ſince the year

year 1748. They have other public buildings at one end of the town. The chapels and ſocieties are at Northampton. Rively and other places in which the Brethren preach, belong to this congregation at Bedford.

Near the village of Ockerbrook a congregation has been formed ſince the year 1750.

At Fulneck near Pudſey, ſix miles from Leeds in Yorkſhire, a ſettlement is formed, which was begun in the year 1744. The four following congregations are under the inſpection and direction of the elders conference at Fulneck, viz. Pudſey, Wyke, Mirfield and Little-Gumerſal.

At Fairfield is a ſettlement with the inſtitutions of the Brethren, appropriate to themſelves. In Briſtol, Kingswood, Bath and many other places in every part of England, are congregations—In Ireland are a number; and in the United States, beſides thoſe deſcribed at and near Bethlehem in Pennſylvania, congregations are formed, and chapels and congregation-houſes built, in Newport, Rhode Iſland, in the cities of New-York and Philadelphia—in Lancaſter and Yorktown in Pennſylvania. Others are in New-Jerſey, Maryland and North Carolina.

This zealous, pious and perſevering body of chriſtians, have viſited every quarter of the globe, planted colonies, and formed towns and congregations among the civilized and uninformed. No toils have been too great, no inconveniences unſurmountable.

The

The peaceable, condeſcending demeanor, which they obſerve, and is cultivated with great care, ſecures them from violence and outrage in moſt countries. War and military ſervices are contrary to their conſciences. They therefore proceed unarmed, and without the means to offend. Correcting the erroneous by ſuavity of manners and purity of morals, they are received and protected in their miſſions, among ſlaves and freemen. Learning and the uſeful and ornamental arts are cultivated and extended with huſbandry and commerce, by them.

Calumny and miſinformation have often united their forces to deſtroy this people, and defeat their benevolent and induſtrious efforts. Candor and the love of truth will however riſe ſuperior to the attempts of ignorance and malice. Some of the attempts to vilify them, have been diſcovered and expoſed. In the preſent imperfect ſtate of man, in an imperfect world, it is not ſurprizing that in the endeavors to reſtore the primitive government, doctrines, diſcipline and inſtitutions of the chriſtian church, errors ſhould have taken place. All have reſerved to themſelves the privilege of correcting whatever was amiſs.

Some of thoſe who have viſited Bethlehem and Nazareth, have pretended to diſcover errors which do not exiſt. One has publiſhed, that the pictures are attended to with ſuperſtitious reverence, bordering upon idolatry.

This charge is not true. It is more abſurd than the idle charge of adoration of pictures

pictures on the part of the church of Rome. The latter obſerves them as remembrancers, and at devotion their eyes are turned towards the paintings. This is not the caſe among the Brethren. In both denominations, they are preſerved for inſtruction, and as memorandums of important events in the goſpel hiſtory.

Under the patronage of ſo illuſtrious a benefactor as Count Zinzendorf, it is not ſurprizing that this ſociety flouriſhed ſo ſuddenly and extenſively; when induſtry, economy and diſintereſtedneſs were ſuch eminent parts of their ſyſtem. In courts and in wilderneſſes,—cenſured, oppoſed or applauded, he appears equally and conſcientiouſly to have ſought the proſperity of the Brethren. He has rendered important ſervices to them, to religion, learning and ſociety at large. Miſtakes in his proceedings and writings, he wiſhed to have corrected.

He was induced from piety and benevolence to viſit many and far diſtant countries. In exile and at home, he did not forget the labor he had undertaken. The preſent century has not produced a more active or ſucceſsful Biſhop in the Chriſtian church.

The regulations in their ſettlements, ſuch as Bethlehem and Nazareth, are ſuperior in elegance to any thing which country-places of equal dimenſions and number of inhabitants do exhibit. In cities they would check extravagance and licentiouſneſs. Their effect upon the untutored and barbarian muſt be beneficial. Learning, uſeful and ornamental arts are cultivated to expand the human mind and embelliſh

belliſh ſociety. The general uniformity of dreſs among the women appears to be the only thing which can be mentioned as making their ſociety remarkable from their exterior. This encourages economy, and prevents rivalry in appearance.

The large well built, well finiſhed and furniſhed houſes, both public and private—the inſtruments of muſic, the garden walks, ſmall parties on the iſlands, and the devout ſcenes connected with their religion, afford that novelty and exchange of occupations, which muſt remove gloom, ſuperſtition, ſatiety or diſguſt.

The look of benevolence, and ſmile of innocence and affability, are too conſpicuous not to be obſerved with great ſatisfaction, by all who viſit them.

In departing from their former neighbours in Europe, of the Greek and Roman churches, they have reſigned the pomp and ſplendor obſerved by them, but retain much of the economy obſerved in the uſeful regulations of convents and nunneries. The paintings are but ſubſtitutes for books and letters, for the benefit of thoſe who have not had the opportunity of learning the art of reading. With them, miſſionaries can more early and ſucceſsfully explain their errand and teach religion.

No candid mind can deny, that much benefit might be obtained in preſerving and teaching of chriſtianity, if ſcripture repreſentations were more frequent in pictures and paintings, in public places and in private houſes.

Specimens of ingenuity of this kind are found in every part of the Moravian ſettlements in Pennſylvania, the productions of the pencils of their children and members of their ſociety. One who had viſited and been intimately acquainted with the Indians at Muſkingum and in Upper Canada, informed me, that the repreſentations of the crucifixion of the founder of our religion, in carvings and paintings, always made deep impreſſions on the Indians, and led them to further inquires concerning Chriſtianity. This effect upon the natives, I have ſeen in my tour through Canada, while they attended maſs and other devotions, in the chapels, at Point-au-Tremble near Quebec and the Algonquin village near Montreal. When they were aſked, do you worſhip theſe? they invariably anſwered no, with marks of abhorrence.

The decency of their deportment and obedience to the diſcipline and morals of Chriſtianity, as well as their perſonal appearance, far exceeds that of the remnant of the ancient Mohegan tribe near New-London in Connecticut. I will not aſſert that theſe means had made thoſe who had been taught religion by ſuch aid, better acquainted with Chriſtianity, but their external deportment, and proper anſwers to enquiries, concerning the nature of Chriſtianity, led me to believe that they underſtood, and obeyed it better than the Mohegans, whoſe preacher was an Indian, and evidently did not know, what he ſaid, nor whereof he affirmed.

If ſuperior induſtry is a proof of the benefit reſulting from civilization, and an intercourſe with Chriſtians, can afford any arguments in favour of peculiar modes or means uſed to convert Indians, the well cultivated fields among thoſe of St. Regis, and the Algonquins and Iroquois, give the Catholics the ſuperiority or pre-eminence, to thoſe of the Proteſtants at Mohegan.

All property was formerly held in common ſtock among the Brethren, eſpecially in their infant ſtate, when poverty, diſtreſs, public wars and tumults required an union of labours and induſtry, to provide for their ſupport and perpetuating the regulations of religion.

Time and ſucceſs in accumulating property for public uſes, have broken down this practice, and all may enjoy their own earnings.

Their zeal, perſeverance and ſucceſs in planting congregations and ſupporting of foreign miſſions, have been beheld with aſtoniſhment.

I have been more minute in the detail and obſervations, contained in the laſt pages, becauſe the public attention has lately been turned towards the propagating of Chriſtianity among the Indian tribes, and the title of the Moravians to certain land, within the limits of their miſſion at Muſkingum, has been ratified by Congreſs not long ſince.

Candid examination will lead every man to confeſs, that the Roman Catholics and the United Brethren have purſued theſe objects moſt ſucceſsfully. William Penn and the ſociety

ciety of Friends certainly adopted a juſt, peaceable and happy ſyſtem of integrity, towards the natives, which does him and them honour. Before me is a ſmall work, compoſed by Anthony Benezet, entitled "Some obſervations on the ſituation, diſpoſition and character of the Indian natives of this continent."

It was printed in Philadelphia in the year 1784, "from an apprehenſion of duty and univerſal good will to mankind," and was recommended to my peruſal by a very reſpectable miſſionary and member of the ſociety of United Brethren—In this place I ought to confeſs the obligations I am under to him, for the information he gave me in an interview, which was unavoidably ſhort; but he did not forget to obtain for me, a manuſcript prepared by Biſhop Ettwine, which gives a ſummary hiſtory of the ſociety of United Brethren, a view of its preſent ſtate, and a compendium of their faith, diſcipline, government and economy. A worthy miniſter of their number has done me the favour of examining the foregoing, previous to its being put into the hands of the printer. Many other members of the ſociety, have readily communicated information to me, and anſwered ſuch queſtions as I thought proper to put to them.

If in the iſſue, by this work, I ſhall be in a ſmall degree a fellow-helper to their joy in their exertions to convert the Indian and the African, and ameliorate the condition of mankind at large, my obligations of gratitude to

them for their indulgence in furniſhing me with theſe materials, will be greatly increaſed.

The frequent broils and contentions which ariſe upon our frontiers with the Indians and white people, end generally in wars and ſhedding of human blood. Armies are conſequently raiſed and ſtationed to quell ſuch outrages. A congregation of theſe United Brethren, I am throroughly convinced, would more effectually preſerve peace, happineſs and order, than the beſt prepared regiment or brigade in the American or any other ſervice.

No myſtery is involved in ſo important an undertaking on the part of the United Brethren, of the ſociety of Friends, or the miſſionaries of the Roman Catholic church—all of them can controul their own members, and prevent them from being the inſtigators of feuds.

Count Zinzendorf did not heſitate to viſit the Indian tribes unarmed, and met with a favourable reception.

They ſaw his errand was friendly and his deportment ſincere and benevolent.

They remarked that he muſt have great confidence in the protecting care of his God, when he could lay himſelf down to ſleep with ſo much compoſure among them, while they might ſo eaſily have put an end to his life.

In the female ſchool in Bethlehem, were ſome children from the Weſt Indies, who had come to this Continent in conſequence of the acquaintance, their parents had formed with the miſſionaries in the Iſlands.

Evidence

Evidence in abundance might be produced of the beneficial conſequences reſulting from the adminiſtrations of the United Brethren, among ſlaves. They have been the inſtruments of making them, pious, moral, honeſt and induſtrious. Whatever may be their ideas as to ſervitude, they have not conſidered it as proper or prudent for them, to intermeddle with the ſubject. In obedience to the injunctions of the Apoſtles as to the duties of maſters and ſervants, they have ſought inthe moſt modeſt and unaſſuming manner poſſible, to do their duty to each. Singular zeal and activity as to abolition and manumiſſion, would put an end to the miſſionaries uſefulneſs and prevent their benevolent errands from being ſucceſsful.

To prepare ſlaves for freedom, it is our duty to qualify them, by a knowledge of induſtry and uſeful arts, to provide for themſelves. The economy of the Moravians, appears to be well calculated for this important purpoſe, as the ſociety at large and the miſſionaries and their wives encourage, as well as teach, whatever is uſeful and beneficial. It cannot be doubted, that a miſſionary and his wife, having the care over the religious concerns, morals, and induſtry of thoſe upon a ſlave eſtate, would be great bleſſings, to both maſter and ſervant; and it is to be lamented that ſome Chriſtians and members of abolition ſocieties, would not deliberate maturely upon this point, before they ſo publicly take meaſures, which expoſe the lives and property of maſters, and do not make the condition of ſlaves better.

No wiſe man, at this period, will deny the juſtice of giving them freedom. To do this, in a proper and valuable manner for individuals and ſociety at large, is the important object.

The decorum obſerved in the African congregation of Philadelphia, does honour to them and their benefactors, who formed and founded that religious ſociety. The ſchool under the care of the miniſter of that church, who is an African, teaching only thoſe of his own colour, is a ſpecimen of the advancement, that Africans might be brought to, in the uſeful parts of literature, ſo intimately connected with their future uſefulneſs and felicity.

The United Brethren, have preſerved themſelves from the inconveniences, reſulting from making their maſter's kingdom a kingdom of this world, to increaſe their wealth, and promote wars and diſcord.

One of their own authors makes the following remark after preſenting a brief view of their preſent conſtitution. "It will appear "evidently from this account, that the conſti- "tution of the congregations of the Brethren, "is in no wiſe ſuited to national churches, or "eſtabliſhed religions. It would be not only "a folly, but highly blameable, if any one "propoſed, that the conſtitution of the Breth- "ren, ſhould be introduced, into any national "church or religion. The kingdom of Chriſt "would not only not gain any thing, but "would certainly ſuffer much thereby." "The "aim of the Brethren is alone directed to this, "to further the kingdom of Jeſus Chriſt, to be

"his

"his true and living congregations and to "build themſelves up to a houſe of God."

"All the congregations call themſelves, the Unitas Fratrum, or Proteſtant United Brethren of the Auguſtan confeſſion. They receive the holy ſcriptures of the old and new Teſtament as the only ſtandard and rule, both of the doctrine and practice of the Unity."

"At a ſynod held at Marienborn in 1764 the doctrinal articles of the Auguſtan confeſſion, were drawn up by the Proteſtant divines, and preſented by the proteſtant princes at the diet of the empire held at Augſburg, as their confeſſion of faith. He further remarks that at the reformation in England, this confeſſion was uſed as the ground work to the thirty-nine articles, as is evident when they are compared, and all the Proteſtant churches in Germany both Lutheran and Reformed accede to it, ſo that it contains the doctrinal ſyſtem of the Proteſtant churches."

"They have agreed in their ſynods, that no doctrines ſhall be delivered in the congregations of the Brethren, which are repugnant to the Auguſtan confeſſion. Should any teach oppoſite doctrines, he cannot have or retain the office of a teacher in the Unity."

"It is not their cuſtom to diſpute together on any point, on which people of different religious perſuaſions, ſo frequently enter into controverſies. This ariſes from a conviction, that ſuch contentions are fruitleſs, and not becauſe of any prohibition." "They avoid ſchool-wrangling and wars about words, for the ſake of the chief point, happineſs in Jeſus Chriſt.

As

As Liturgies generally contain a compendium of the faith of thoſe who uſe them, and curioſity, or ſome nobler motive, may prompt the reader to examine the Church Litany, as it is called by the Brethren, and is uſed by them; it is reprinted into this work as follows*.

Lord, *Have mercy upon us!*
Chriſt, *Have mercy upon us!*
Lord, *Have mercy upon us!*
Chriſt, *Hear us!*

Lord God, our Father, which art in heaven, *Hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them, that treſpaſs againſt us; and lead us not into temptation; but deliver us from evil.*

Ch. For thine is the kingdom, and the power, and the glory, for ever and ever.
Amen.

Lord God Son, the Savior of the world,
Own us to be thine!

Lord

* The petitions printed in *Italics* are prayed by the whole congregation, the reſt by the Liturgus. And the *Italic* Initials ſtanding before the lines, are to indicate the following variations in ſinging: *Ch.* is ſung by the Chorus; and *C.* by the Congregation.

Lord God Holy Ghoſt,
Abide with us forever!

C. *Moſt holy bleſſed Trinity,*
We praiſe thee to eternity!
Amen, Hallelujah;
Hallelujah,
Amen, Hallelujah!

Our Lord Chriſt Jeſus,
Be gracious unto us!

O thou God and Father of the Church,
Preſerve us in thy love!

Thou Searcher of the hearts, God Holy Ghoſt,
Maintain thy temple in ſanctification and honor!

C. *Thou ſlaughter'd Lamb, our God and Lord,*
To needy pray'rs thine ear afford,
And on us all have mercy!

From all coldneſs to thy merits and death,
From all error,
From all loſs of our glory in thee,
From unhappily becoming great,
From all ſelf-complacency,
From needleſs perplexity,
From confuſions,
From miſunderſtanding and hypocriſy,
From light-minded or dark fanaticiſm,
From tumult and ſedition,

From the murdering ſpirit and devices of Satan,
From the deceitfulneſs of ſin,
From all ſin,
Preſerve us, gracious Lord and God!

With thy human birth,
With thy firſt blood-ſhedding,
With thy meritorious tears,
With all the troubles of thy life,
With thy great poverty,
With thy having taken upon thee the form of a ſervant,
With thy being deſpiſed and rejected,
With thy griefs and ſorrows, (Iſa. liii. 4.)
With thy temptations,
With all the perplexity and anguiſh of thy ſoul,
With thy agony and bloody ſweat,
With thy being bound, buffeted, and reviled,
With thy ſcourgings and crown of thorns,
With thy ignominious crucifixion,
With thy ſacred wounds,
With thy precious blood,
With thy meritorious death,
With thy coming again to thy Church, or our being call'd home to thee,
Comfort us, gracious Lord and God!

C. *Moſt holy Lord and God!*
Holy Almighty God!
Holy and moſt merciful Savior!
Thou eternal God!
Grant that we may never
Loſe the comforts from thy death!
Have mercy, O Lord!

With

With all the merits of thy life,
Bleſs us, gracious Lord and God!

With thy child-like obedience,
With thy diligence at work,
With thy humility, meekneſs, and patience,
With thy watching and praying,
With thy dying words,
With thy reſt in the grave,
With thy victorious reſurrection,
With the laſt days of the Son of Man,
With thy glorious aſcenſion,
With thy ſitting at the right hand of God,
With thy powerful interceſſion,
With thy holy ſacraments,
With thy divine preſence, (Matt, xxviii. 20.)
Bleſs us, gracious Lord and God!

We poor ſinners pray,
Hear us, gracious Lord and God!

Rule and lead thy holy Chriſtian Church;
Increaſe the knowledge of the myſtery of Chriſt, and diminiſh miſapprehenſions;
Teach us how to receive thoſe that are weak in the faith, but not to doubtful diſputations; (Rom. xiv. 1.)
Make the word of the croſs univerſal among all thoſe, who are called by thy name;
Unite all the children of God in one ſpirit, (John xi. 52.)
Abide their only ſhepherd, high prieſt, and Savior;
Send faithful laborers into thy harveſt;

Give

Give ſpirit and power to preach thy word;
Preſerve unto us the word of reconciliation till the end of days,
And through the Holy Ghoſt daily glorify the merits of thy life, ſufferings, and death;
That we thy ſacraments and word, may to our end keep pure, O Lord!
Prevent or deſtroy all deſigns and ſchemes of Satan,
Bruiſe him under our feet, (Rom. xvi. 20.) and defend us againſt his accuſation;
For the ſake of that peace which we have with thee, may we, as much as lieth in us, live peaceably with all men, (Rom. xii. 18. Heb. xii. 14.)
Grant us, to bleſs them that curſe us,
And to do good to them that hate us;
Have mercy upon our ſlanderers and perſecutors, and lay not that ſin unto their charge;
Hinder all ſchiſms and ſcandals;
Put far from thy people all ſeducers;
Bring back all that have erred, or have been ſeduced;
Grant love and unity to all our congregations;
Help us bleſſedly to execute thy laſt will; (John xvii.)
That we, as Chriſt's members, be joined together in unity, and truly love each other.

Hear us gracious Lord and God!

Thou light and conſolation of all the Gentiles!
Watch over thy meſſengers both by land and ſea; Accompany

Accompany the word of their teſtimony, concerning thy blood, with ſpirit and fire;

Bleſs our congregations gathered from among the Heathen,

Preſerve them as the apple of thine eye!

C. From Satan's vile temptations,
Or lying accuſations,
Preſerve them, gracious Lord and God!

As thou haſt viſited the Negroes, Greenlanders, Indians and Eſquimaux, ſo viſit all other Heathen;

Hear us, gracious Lord and God!

Ch. O praiſe the Lord, all ye Heathen!
C. Praiſe him, all ye nations!

Deliver the people of Iſrael from their blindneſs,

And bring all nations to the ſaving knowledge of thee.

Hear us, gracious Lord and God!

Give to thy people tents to dwell in, and open doors to preach thy Goſpel,

And ſet them to thy praiſe on earth;

Grant all overſeers, paſtors, and miniſters of the church, ſoundneſs of doctrine and holineſs of life, and preſerve them therein;

Sprinkle all the ſervants of thy congregation with thy blood;

Help all elders to rule well;

Keep our epiſcopacy precious before thee, to feed the church of God, which thou haſt purchaſed with thine own blood;

Bleſs and protect the nurſing-fathers and nurſing-mothers of thy church, together with their miniſters, (Iſa. xlix. 23.)

Watch graciouſly over all kings, princes, and governments;

Grant and preſerve unto them thoughts of peace and concord,

And hear our interceſſions for them all;

[We beſeech thee eſpecially, to pour down thy bleſſings in a plentiful manner upon our gracious Sovereign King *George*, the Queen, the Prince of Wales, and upon all the Royal Family.

Grant, that our King may enjoy a long and happy reign over us, preſerve him in thy faith, fear, and love, that he may walk before thee as thy ſervant, and protect thy true religion in theſe nations; *]

Guide and protect the magiſtrates of the land wherein we dwell, and all that are put in authority under them,

That we may lead under them a quiet and peaceable life, in all godlineſs and honeſty!

Hear us, gracious Lord and God!

Teach us to ſubmit ourſelves to every ordinance of man for thy ſake!

And to ſeek the peace of the places where we dwell;

Grant

* To be varied in different countries, according to the nature of their reſpective governments.

Grant them bleſſing and proſperity;
Prevent war, and the effuſion of human blood;
Preſerve the land from diſtreſs by fire and water, hail and tempeſt, plague, peſtilence, and famine!
Let this earth be like a field which the Lord bleſſeth;
Give peace and ſalvation, O God! to thy land, and to all orders of men therein!

Hear us, gracious Lord and God!

They that go down to the ſea in ſhips, they ſee thy wonders!
Bleſs and protect our brethren and ſiſters who travel by land or ſea.

C. *Command thy Angel, Lord, that he*
Watch o'er thy flock by land and ſea.

Care alſo for the neceſſities of the church;
Bleſs our diaconies;
Let all things be conducted among us in ſuch a manner, that we provide things honeſt, not only before God, but alſo before men;
Let our commerce and trade be holy unto thee;
Bleſs the ſweat of the brow, and the faithfulneſs in handicraft buſineſs;
But let none entangle himſelf with the affairs of this life;
Nor let in any labor be perceived the aftertaſte of ſin.

Hear us, gracious Lord and God!

O that we might always be ready, to ſhow love to all men, and never forget to do good and to communicate;

O that we took pleaſure in refreſhing the hearts of the dejected,

And to relieve the needy might be our hearts' delight!

C. Can we do good, we'll it embrace,
Thank God for his enabling grace.

Thou lover of men!

Send help to all that are in diſtreſs or danger;

Set at liberty ſuch who are unjuſtly impriſoned;

Let all thoſe who are impriſoned for the word of God*, live by the word, which kept thee in the deſert;

Comfort all the weak-hearted and afflicted,

Be the ſupport of the aged,

Make the bed of the ſick, and ſhow that thou loveſt them;

And when thou takeſt away men's breath, that they die, then thou ſurely wilt remember, that thou haſt not died for our ſins only, but for the ſins of the whole world.

Now thou God over all, bleſſed for evermore!

Have mercy on thy whole creation;

Be the Savior of all men;

For

* Particularly N. N.

For thou haſt, by thyſelf, reconciled all things unto thyſelf, whether things on earth or things in heaven.

Hear us, gracious Lord and God!

Think on thy ſuff'rings, wounds, and croſs,
And how by death thou ſavedſt us;

C. *For this is all our hope and plea,*
In time and in eternity.

Thou Savior of thy body!
Grant, that it may be ſeen in thy congregations, that thou art a God of order;
Walk in the midſt of them with complacence,
Govern them all gently, and according to their meaſure; (Rom. xii. 3 Wiſd. ix. 11.)
Teach all of us to be ſubject to one another in love; (1 Pet. v. 5.)
Be the ſanctification of every choir, through the maternal care of the Holy Ghoſt;
Bleſs and ſanctify the married ſtate;
Let our children be brought up in the nurture and admonition of thee*;
The merit of thy unſpotted youth render our boys and girls chaſte;
Let the ſingle brethren and ſingle ſiſters care only for the things of the Lord, that they may be holy both in body and in ſpirit;
Be the joy and bleſſed hope of our widowers and widows.

* Here the laſt baptiſed child is mentioned thus: Eſpecially N. N. and a benedictory verſe ſung for it.

Pour out thy Holy Spirit on all thy ſervants and handmaids.

Purify our ſouls in obeying the truth, through the ſpirit, unto unfeigned love of the brethren;

Hear us, gracious Lord and God!

Keep us in everlaſting fellowſhip * with the whole Church triumphant;

And let us once reſt together in thy preſence from all our labor!

Hear us, gracious Lord and God!

O thou Lamb of God, which takeſt away the ſins of the world,

Have mercy upon us!

O thou Lamb of God, which takeſt away the ſins of the world,

Own us to be thine!

O thou Lamb of God, which takeſt away the ſins of the world,

Leave thy peace with us!

† Unto the Lamb, which was ſlain, and hath redeemed us out of all nations of the earth; Unto

* If one or more members of the Congregation lately deceaſed, are to be mentioned, it may be done here, by praying: Keep us in everlaſting fellowſhip with N. N. and with the whole, &c.

† Or: Lamb! once ſlain for ſinners,
Receive our praiſes,
Honor and glory from all choirs and claſſes;
To thee they're due!

Unto the Lord, who purchaſed our ſouls for himſelf;

Unto that Friend, who loved us and waſhed us from ſins in his own blood;

Who died for us once, that we might die unto ſin;

Who roſe for us, that we alſo might riſe;

Who aſcended for us into heaven, to prepare a place for us;

And to whom are ſubjected the angels, and powers, and dominions;

To him be glory at all times, in the church, which waiteth for him, and in that which is about him,

From everlaſting to everlaſting, Amen!

Little children, abide in him, that, when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

C. **In none but him alone I truſt for ever,*
In him my Savior.

Liturgus:

The Lord bleſs thee and keep thee!

The Lord make his face ſhine upon thee, and be gracious unto thee!

The Lord lift up his countenance upon thee, and give thee peace!

Ch. In the name of Jeſus, Amen.

To

* Or: Grant me to lean unſhaken upon thy faithfulneſs, until from hence I'm taken, to ſee thee face to face.

Or: O let my ſoul ne'er removed be out of thy arms, dear Savior; both late and early ſhow to me thy mercy and thy favor!

To promote happineſs and peace among the whole family of mankind, is a duty and pleaſure, too valuable to be neglected at any time.

The ſucceſs which has attended the labours of the United Brethren among ſlaves and the natives of uncultivated regions deſerves great applauſe. Their exertions ought to be aſſiſted, and their proceedings and hiſtory more thoroughly known. In fulfilment of part of this office, I ſubject the following extract from the work of a much valued member of the ſociety of Friends (commonly called Quakers.)

The teſtimony of men who ſtudy peace, and at this time wiſh to join their wealth and influence, in ameliorating the condition of the North American Indians, ought not to be loſt. The manly remarks of that author in favour of the Moravians, are becoming the ſpirit of candor, and muſt tend to give greater energy to the future efforts of the good men of all denominations, in civilizing and ſpreading peace, induſtry and felicity, among thoſe who have been too long the ſubjects of the wanton and barbarous outrages of men called chriſtians.

The work from which this extract is taken, was printed in Philadelphia in 1784, and had great influence upon many worthy men, who united their wealth, in ſending out farmers and tradeſmen to inſtruct the Indians in uſeful arts. It is entitled "Some obſervations on the Indian natives of this continent."

"A diſpoſition to miſrepreſent and blacken the Indians, in order to juſtify, or palliate the practice of unjuſt and cruel meaſures, towards them

them, has particularly appeared in the affecting caſe of thoſe Indians, denominated Moravian Indians, ſettled on the Muſkingum, a branch of the Ohio; who have, of late deeply ſuffered an account of what they thought the peaceable ſpirit of the Goſpel required of them. A true repreſentation of the ſtate and diſpoſition of thoſe Indians, as well as an account of this deplorable tranſaction, drawn from the account given by the ſurvivors, appears neceſſary as well to reſcue thoſe innocent ſufferers from the odium which has been ſo unjuſtly caſt upon them, as to prevent ſtrangers, who may come amongſt us, from forming ſuch erroneous ideas of the Natives, as may have an influence upon the welfare of both them, and the White People."

"The firſt gathering of thoſe Indians into a good degree of civil and religious order, was about 30 years ago, by means of one of them, named Papunhank. The place of their reſidence at that time, was at Wihalooſing, on the Suſquehanna, about 200 miles from Philadelphia. In the converſation they had with ſome ſerious people, in a viſit to that city, about the year 1756, at a time when the province was diſtreſſed by the Indian war, they appeared to have a feeling ſenſe of that inward change of heart which the Goſpel requires, and declared their particular diſapprobation of war, and fixed reſolution to take no part therein; apprehending it to be diſpleaſing to the Great Being, who, as one of them expreſſed it, "*Did "not make men to deſtroy men; but to love and aſſiſt*

"*aſſiſt each other.*" They held a conference with the governor, in which they informed him, "That they remembered the old friend-"ſhip which ſubſiſted between their forefathers "and ours; that they were great lovers of "peace, and had not taken any part in the "war."

"They delivered three white priſoners which they had recovered from the other Indians. They deſired that no ſtrong drink ſhould be given them, nor be ſent to their town. The ſpeaker, Papunhank, appeared ſerious, as under a ſenſe of the Divine Preſence, and concluded with a ſolemn prayer, with which the whole audience ſeemed much affected."

"About 13 years paſt, theſe Indians meeting with difficulty, from an increaſe of White Settlers near them, by which ſpirituous liquors were brought to their towns; they removed to the Muſkingum, a branch of the Ohio. In their peregrination thither they were accompanied by ſome of the Moravians, who have long reſided with them, and by their careful attention, both to their civil and religious concerns, never leaving them, even in their times of greateſt danger and difficulty, a near and ſteady connection between them took place."

"During the late troubles, theſe Indians adhering to the principles they had long profeſſed, abſolutely refuſed to take any part in the war, notwithſtanding the threats and repeated abuſes they received on that account from other tribes, particularly thoſe parties which

which paſſed through their towns, in their way to our frontiers; whom they ſometimes diſſuaded from their hoſtile intentions, and prevailed upon to go back again; or warned the inhabitants of their danger. This humane conduct being conſidered as obſtructive to the hoſtile proceedings of the Tribes at war, was at length made the pretence of carrying them off. Accordingly, on the 4th of Auguſt, 1781, a ſtring of Wampum was ſent by the chief of the Wyondats, who reſided at Sanduſky, with a meſſage, letting them know, he was coming with a number of warriors; but bidding them be not afraid, for he was their friend. In a few days after, 220 warriors arrived, when calling a council of the head men of the three Moravian towns, they acquainted them they were come to take them away; rendering it for a reaſon, "That they, and their Indians, "were a great obſtruction to them in their "war-path." They returned them this anſwer: "That it was impoſſible for them to "remove at that time, and leave their corn "behind them, leſt they and their children "ſhould periſh with hunger in the wilder-"neſs." To this the chief of the Wyondats, at firſt, ſeeemed to attend; but being inſtigated by ſome white men in their company, they perſiſted in their reſolution; and after killing many of the cattle and hogs, ripping up their bedding, and committing many other outrages, on the 28th of Auguſt, and September, forced from their three towns, in all between 3 and 400 perſons; who after a tedious journey in the

the wilderneſs, arrived at a branch of Sanduſky creek, where the body of them were ordered to remain. Some of their principal men were ſent to Major Arent Schuyler De Peyſter, the Engliſh commander at fort Detroit, who commended them, as a peaceable people, and exhorted them to remain ſuch; but added, That many complaints had been made of them, that they had given intelligence to his enemies, &c. he had ſent for them; but that his inſtructions had been exceeded, in the ill treatment they had received; that however he would provide for them. Thus the matter reſted till the ſpring 1782, when theſe Moravian Indians finding corn ſcarce and dear at Sanduſky, deſired liberty to return to their ſettlements, to fetch ſome of their corn, of which they had left above 200 acres ſtanding; which when granted, many of them went, among whom were ſeveral widows with their children, ſome of whom had been ſubjected to ſuch extreme want, as to eat the carcaſes of the dead cattle and horſes."

"When the people at and about the Monongahela, underſtood a number of Indians were at the Moravian towns, they gave out, that the intention of thoſe people was, to fall upon the back inhabitants, which ought to be prevented. Whereupon about 160 men got together, and ſwimming their horſes over the Ohio, came ſuddenly upon the chief Moravian town. The firſt perſon who appeared, they ſhot at and wounded, when coming up to him, they found he was an half Indian, ſon to John Bull, one

one of the Moravians, by an Indian woman, to whom he is regularly married; they killed and ſcalped him, and proceeded to the town. The Moravian Indians, who were moſtly in the fields pulling corn, did not run off, as many of them might, if they had been conſcious of any offence; but came of their own accord, into the town, at the call of the White people, who at firſt, expreſſed friendſhip to them; but ſoon after, violently ſeized and bound them, when the Helpers, * of whom there were five of the moſt reſpectable, in the company, and others exhorted the younger, to ſubmiſſion and patience; telling them, they thought their troubles in this world, would ſoon be at an end, and they would be with their Saviour. They then ſung and prayed together, till they were led out, one after the other, and inhumanly ſlaughtered; firſt the men and then the women. Two boys, who made their eſcape, related theſe particulars. One of them lay in the heap of the dead, in a houſe, and was ſcalped; but recovering his ſenſes, eſcaped: the other, who had hid himſelf under the floor, was an eye witneſs of this tragic ſcene and ſaw the blood of the ſlain running in a ſtream. Theſe Indians before being bound, were ſo little apprehenſive of being charged with guilt, that they informed the White People, that more of their brethren

* "Theſe are Indians who aſſiſt the miſſionaries in keeping good order amongſt their people, and upon occaſion, give public exhortations."

were at another town to which they accompanied them; who in like manner fell a ſacrifice with them, to the barbarity of the Whites. The dead bodies were afterwards burnt with the houſes. Before their death, they were alſo obliged to ſhew in what part of the woods they had concealed their effects, when the other Indians (as before mentioned) took them away."

"Thoſe at the third town having ſome intelligence of what paſſed, made their eſcape. One of the Helpers, who eſcaped relates, That in a conference they had with the other Helpers, when they conſidered what they ſhould do in caſe of an attack, either from the Americans, or the Indians who had taken part with the Engliſh, ſome of whom charged them of having, through the intelligence they gave to the Virginians, been the occaſion of the ſlaughter of their Brethren, at Goſchaching; the reſult of their conference was, "Not to "go away, nevertheleſs to leave each one to "act according to the feeling of his own "heart." He added, "that there was ſo "much love amongſt them, that he had never "felt the like before.," This is a ſummary of this dreadful tranſaction, as it is given by the principal leader of thoſe that remain."

"The account as it ſtands in the Pennſylvania Gazette, of April 17th, 1782, after giving an account of the incurſions of the Indians, adds, "That the people being greatly alarmed, and "having received intelligence that the In-"dian towns on the Muſkingum, had not "moved

"moved as they had been told———a num-
"ber of men properly provided, collected and
"rendezvouſed on the Ohio, oppoſite the Min-
"go Bottom, with a deſign to ſurprize the above
"towns———160 men ſwam the river, and
"proceeded to the towns on the Muſkingum,
"where the Indians had collected a large
"quantity of proviſions to ſupply their war-
"parties. They arrived at the town in the
"night, undiſcovered, attacked the Indians in
"their cabins, and ſo completely ſurprized
"them, that they killed and ſcalped upwards
"of 90, but a few making their eſcape, about
"40 of which were warriors, the reſt old
"women and children, About 80 horſes fell
"into their hands, which they loaded with
"the plunder, the greateſt part furs and ſkins;
"and returned to the Ohio without the loſs of
"one man."

"It is alleged, in vindication of this deli-
berate maſſacre, that 40 of thoſe Indians were
warriors, preparing to attack our frontiers;
but this aſſertion contradicts itſelf: for had it
been the caſe, it is not likely they would have
brought their wives, with the widows, and
34 children who were ſlain with them, or have
ſuffered them with themſelves, to be thus mur-
dered, without making the leaſt reſiſtance, or
hurt to their murderers."

"Soon after the death of theſe Indians,
about 500 men, probably encouraged by this
eaſy conqueſt, aſſembled at the old Mingos on
the weſt ſide of the Ohio, and being equipped,
on horſeback, ſet on for Sanduſky, where the

remaining part of the Moravian Indians reſided, in order to deſtroy that ſettlement, and other Indian towns in thoſe parts; but the Wyandots and other Indians, having ſome knowledge of their approach, met them near Sanduſky, when an engagement enſued, in which ſome of the aſſailants were killed, and ſeveral taken priſoners, amongſt whom was the commander col. Crawford, and his ſon-in-law. The colonel the Indians put to a cruel death, and killed the other with other priſoners."

"Doubtleſs the cruelty exerciſed on the colonel and the death of the priſoners taken at Sanduſky, was in a great meaſure, owing to the murder of the peaceable Moravian Indians, at which they expreſſed much diſpleaſure."

"This grievous tranſaction appears in a yet more afflicting point of view, when it is conſidered, that though many threats had been thrown out againſt thoſe Indians, both by the Engliſh and Americans, * yet they took no ſtep

* "As the Wyondat king in his ſpeech told them "My "couſins, you Chriſtian Indians, in Gnadenhutten, Shœnbrun "and Salem, I am concerned on your account, as I ſee you "live in a dangerous ſituation. Two mighty and angry gods "ſtand oppoſite to each other, with their mouths wide open, "and you ſtand between them, and are in danger of being "cruſhed by the one or the other of them, or both, and "crumbled with their teeth." To which the Chriſtian Indians anſwered, "Uncle, &c. &c. you Shawanees our neph-"ews———We have hitherto not ſeen our ſituation ſo "dangerous as not to ſtay here. We live in peace with all "mankind, and have nothing to do with the war. We deſire "and requeſt no more, than that we may be permitted to "live in peace and quiet———We will preſerve your "words and conſider them———and ſend you, uncle, an "anſwer."

ſtep for their ſecurity, truſting in the care of Heaven, and the protection of the government, under which they had lived many years with due ſubmiſſion. But ſuch is the corrupting nature of war, that it gradually hardens the heart, to a fearful degree of inſenſibility. Yet ſurely a time of rouſing muſt come, when, if not given up to obduracy, equal to their deluſion, the blood of theſe innocent people will be heavy upon all concerned in the ſhedding of it."

Printed accounts of the ſtate of the miſſions of the United Brethren, are frequently ſent among all branches of the Unity. Their deſign and effect is to enlarge the bands of affection, and preſerve a general regard for the welfare of all. The following ſpecimen of theſe accounts is printed with the deſire to give the reader a better view, of the hiſtory and ſtate of the Society, than is to be found in other parts of this book, without it.

"A conciſe Account of the preſent ſtate of the miſſions of the United Brethren (commonly called Moravians) in 1796."

"Several reſpectable perſons, who have become acquainted with the Brethren's Miſſions, and who kindly contribute towards their ſupport, have repeatedly expreſſed their wiſh, that undertakings of ſuch great importance and extent might be more generally known. They wiſhed that a conciſe account might be

drawn up, calculated for extenſive circulation, of the work of God among the Heathen, to promote which the Brethren have been favored as inſtruments, from the year 1732 to the preſent day. The progreſs of this work being very conſiderable, requiring more laborers, and being likewiſe attended with an increaſe of expence, the committee appointed for the management of the Miſſions, acknowledge with gratitude the relief granted unto them from their friends in other denominations, and for every other kind mark of attention; and being deſirous that no proper means ſhould be neglected for the encouragement and ſupport of theſe Miſſions, ſubmit now the following authentic ſketch to the peruſal and kind conſideration of all others who now, or hereafter, may feel themſelves intereſted in the cauſe of Miſſions."

I.

"The ſimple motive of the Brethren for ſending Miſſionaries to diſtant nations, was, and is an ardent deſire to promote the Salvation of their fellow-men, by making known to them the Goſpel of our Savior Jeſus Chriſt in the world. It grieved them to hear of ſo many thouſands and millions of the human race, ſitting in darkneſs and groaning beneath the yoke of Sin and the tyranny of Satan; and remembering the glorious promiſes given in the word of God, that the Heathen alſo ſhould be the reward of the Sufferings and Death of

Jeſus;

Jeſus; and conſidering his commandment to his followers, to go into all the world and preach the Goſpel to every creature, they were filled with confident hopes, that if they went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They were not diſmayed in reflecting on the ſmallneſs of their means and abilities, and that they hardly knew how to find their way to the Heathen, whoſe ſalvation they ſo ardently longed for, nor by the proſpect of enduring hardſhips of every kind and perhaps even the loſs of their lives in the attempt, but their love to their Savior and their fellow-ſinners, for whom he ſhed his blood, far outweighed all theſe conſiderations. They went forth in the ſtrength of their God, and he has wrought wonders in their behalf. Bleſſed be God, this day the ſame ſpirit prevails in the congregations of the United Brethren, and there has been a continual and increaſing ſucceſſion of perſons who have offered themſelves to ſupply vacant places, or to enter upon new Miſſions, notwithſtanding the dangers and hardſhips attending the ſervice are ſet before them without any diſguiſe or palliation whatever. From a very ſmall beginning the Miſſions of the Brethren have increaſed to 26 ſettlements in different parts of the earth, in which near 140 Miſſionaries are employed, a number hardly ſufficient for the care of about 23,000 converts from among the Heathen."

"2. When

2.

"When Brethren or Siſters find themſelves diſpoſed to ſerve God among the heathen, they communicate their wiſhes and views to a Committee appointed by the Synods of the Brethren to ſuperintend the Miſſions, in a confidential letter. If on particular enquiry into their circumſtances and connexions, no objection is found, they are conſidered as candidates. As to mental qualifications, the Brethren require no erudition, beſides a knowledge of the Holy ſcriptures, and an experimental conviction of the truth of its contents; though men of learning are alſo employed with ſucceſs, and their gifts made uſeful in various ways. They have found by experience that a good underſtanding joined to a friendly diſpoſition, and above all, a heart filled with the love of God, are the beſt and the only eſſential qualifications of a Miſſionary. Nor are in general the habits of a ſtudent ſo well calculated to form his body for a laborious life as thoſe of a mechanic. When vacancies occur, or new Miſſions are to be begun, the liſt of ſuch candidates is examined, and thoſe who appear ſuitable are called upon, and accept or decline the call, as they find themſelves diſpoſed."

3.

"The following are the names of the Settlements of the United Brethren in Heathen countries, in the year 1796."

Begun.

Begun.

"In 1732. In the Daniſh Weſt-India Iſlands.

IN ST. THOMAS.
New Herrnhut,
Niſky.

IN ST. CROIX.
Friedenſberg,
Friedensthal.

IN ST. JAN.
Bethany,
Emmaus.

In 1733. IN GREENLAND.
New Herrnhut,
Lichtenfels,
Lichtenau.

In 1734. IN NORTH AMERICA.
Fairfield in Upper Canada.
See 4 *A*.

In 1736. At the CAPE of GOOD HOPE,
renewed in the year 1792.
Bavians Kloof. See 4 *B*.

In 1738. IN SOUTH AMERICA.
Among the *Negro Slaves* at Paramaribo,
and Sommelsdyk,
Among the *Free Negroes* at Bambey,
Among the *Nat. Ind.* at Hope on the Corentyn.

In 1754. IN JAMAICA.
Two Settlements in St.
Elizabeth pariſh.

In

Begun.

In 1756. IN ANTIGUA.
At St. Johns,
Gracehill.

In 1760. Near TRANQUEBAR in the EAST INDIES.
Brethren's Garden. See 4 *C.*

In 1764. On the COAST of LABRADOR.
Nain,
Okkak,
Hopedale.

In 1765. IN BARBADOES.
Near Bridgetown.

In 1765. In the RUSSIAN part of ASIA.
Sarepta. See 4 *D.*

In 1775. IN ST. KITT's.
At Baſſeterre.

In 1789. A Miſſion was begun in the Iſland of Tobago, but the Miſſionary and his wife ſoon departed this life; which, together with the circumſtances of the war, occaſioned a temporary ſuſpenſion.

In 1792. The Miſſion at the Cape of Good Hope was renewed."

4.

"To the former liſt we will add ſome Obſervations.——"

"*A.* The

"*A.* The Brethren had three flouriſhing ſettlements on the river Muſkingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn* before the late American war, during which theſe places were deſtroyed and the inhabitants partly murdered, partly diſperſed. The ſettlement Fairfield in Canada was made by thoſe of the Indian converts who were again collected by the Miſſionaries; but they hope in time to return to their former ſettlements on the Muſkingum, which have been given to them by an act of Congreſs. Part of the Indian congregation will probably remain at Fairfield in Canada, as a good ſeed, as our Miſſionaries have hopes that the goſpel may yet find entrance among the wild Chippeway tribe inhabiting thoſe parts."

"*B.* The Miſſion among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured ſucceſsfully among theſe people, till he had formed a ſmall congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to repreſent the promiſing ſtate of the Miſſion, and to return with aſſiſtants. But to his inexpreſſible grief and diſappointment he was not permitted by the Dutch government to reſume his labors, wicked people having inſinuated, that the propagation of Chriſtianity among the Hottentots would injure the intereſts of the colony. Since that time to the year 1792, the Brethren did not ceaſe to make application to the Dutch government

erument for leave to ſend Miſſionaries to the Cape, eſpecially as they heard from ſome friends, that the ſmall Hottentot congregation had kept together for ſome time, in earneſt expectation of the return of their beloved teacher. He had taught ſome of them to read, and left a Dutch bible with them, which they uſed to read together for their edification. At length in 1792, by the mercy of God, and the kind interference of friends in the Dutch government the oppoſition of evil-minded people was over-ruled, and leave granted to ſend out three Miſſionaries, who choſe for their reſidence the place which George Schmidt had left, finding moſt Hottentots in thoſe parts. The laſt account received from them was dated in May, 1795, when they were well and the number of their hearers increaſed. Since the Engliſh have made themſelves maſters of that colony, we have not heard from them, but from the favor and protection which the Britiſh government has uniformly granted to the Brethren's Miſſions, we have the beſt hopes that they will remain undiſturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deſerve alſo our warmeſt thanks for the kind manner in which they received and protected the Miſſionaries, promoting the views of the Miſſion to the utmoſt of their power."

"*C.* The ſettlement near Tranquebar on the coaſt of Coromandel, was made in the year 1760, at the deſire of the Daniſh government, chiefly with a view to bring the goſpel to the inhabitants

inhabitants of the Nicobar iſlands. After a perſevering but fruitleſs attempt to form an eſtabliſhment at Nancawery, one of the Nicobar iſlands, for that purpoſe, the whole plan was defeated by the following circumſtances. The Daniſh government finding the advantage gained by their ſettlement on theſe iſlands not anſwering the great expence attending it, withdrew their people, who had already ſuffered greatly by the unwholeſomeneſs of the climate. Thus the Brethren reſiding there, were left alone, and no communication being kept up between Tranquebar and the Nicobar iſlands, it became neceſſary for the Brethren to purchaſe a veſſel to convey proviſions and other neceſſaries to the Miſſionaries. This was continued with great expence and hazard for a few years, when in the American war the veſſel was taken by a French cruizer, though belonging to a neutral ſtate. No redreſs could be obtained from the French, and the Brethren at Tranquebar were under the neceſſity of immediately procuring another veſſel, leſt the Miſſionaries in Nancawery ſhould be left deſtitute. The enormous expence and loſs incurred by theſe events, and the ſickly ſtate of the Miſſionaries, made it neceſſary to recal them, and thus not only the Miſſion in theſe iſlands, but the firſt aim of the Brethren's ſettling in the Eaſt-Indies was fruſtrated. Since that time no ſucceſs has attended the Miſſion at Tranquebar. Some Brethren, indeed, went to Serampore and Patna, where they reſided for a time, watching an opportunity to ſerve the

cauſe of God in thoſe places, but various circumſtances occaſioned both theſe ſettlements to be relinquiſhed. By a late reſolution, the Eaſt-India Miſſion will be ſuſpended for the preſent, the expences attending it having of late years been ſuch as by far to exceed our ability."

"*D.* Sarepta, near Czarizin, on the Wolga, in Ruſſian Aſia, was built chiefly with a view to bring the goſpel to the Calmuck Tartars, and other heathen tribes in thoſe vaſt regions, among whom an opening might be found. Hitherto no ſucceſs has attended the Brethren's labors, though their exertions have been great and perſevering, equal to thoſe of any of our Miſſionaries in other countries. Some Brethren even reſided for a conſiderable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camps in the *Steppe* (immenſe plains covered with long graſs.) They omitted no opportunity of preaching unto them Jeſus, and directing them from their numberleſs idols, and wretched ſuperſtitions, to the only true God, and the only way of life and happineſs; but though they were heard and treated with civility, no impreſſion could be made upon the poor heathen. At laſt the greateſt part of the Calmucks quitted thoſe parts. Meanwhile the Brethren were viſited by the German coloniſts living on the Wolga; and, through God's bleſſing, ſocieties were formed and Goſpel miniſters provided

ded for moſt of the colonies by their inſtrumentality. Thus the Miſſion has anſwered a very bleſſed purpoſe."

"The moſt flouriſhing Miſſions at preſent are thoſe in Greenland, Antigua, St. Kitt's, the Daniſh Weſt-India Iſlands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and Free Negroes in South America, the Eſquimaux on the coaſt of Labrador, and in Barbadoes; and the lateſt accounts give us the moſt pleaſing hopes of ſucceſs in thoſe parts. In Jamaica the progreſs of the Miſſions has been but ſlow. The Brethren have alſo made ſeveral attempts to carry the Goſpel into other parts of the earth, but without obtaining their aim. In 1735, Miſſionaries were ſent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coaſt of Guinea; in 1738, to the Negroes in Georgia; in 1739, to the Slaves in Algiers; in 1740, to Ceylon; in 1747, to Perſia; in 1752, to Egypt; of which we omit any particular account for brevity's ſake."

5

"The general ſynods of the Brethren's church, which are attended by repreſentatives from all congregations, appoint a ſelect number of Biſhops and Elders, called the Elders' conference of the Unity, to ſuperintend the concerns of the whole Unity of the Brethren, till the next general ſynod, which in times of

peace meets uſually every ſeven or eight years. This conference is divided into four departments, to one of which the ſpecial care of the Miſſions is committed. All Miſſionaries keep up a conſtant correſpondence with this department, and alſo tranſmit to them copies of their diaries and journals. A ſecretary is appointed to make extracts from them, of which manuſcript copies are ſent and read to all the congregations and Miſſions. By this a ſpirit of brotherly love and ſympathy, and a near intereſt in the concerns of every Miſſion is preſerved throughout the whole church, and conſtant prayers and ſupplications are offered up unto the Lord for the proſperity of his kingdom and the ſpreading of the Goſpel. The abovementioned department having conſidered and diſcuſſed all things relating to the Miſſions, prepares propoſals, but no reſolutions are formed without the concurrence of the whole Elders' conference of the Unity. In each ſettlement one brother is appointed to have the chief care of the Miſſion, though he never acts without conſulting his fellow laborers, for which purpoſe he holds a conference with them once or twice in a week.

A ſociety for the furtherance of the Goſpel among the Heathen was inſtituted by the Brethren in London as early as in the year 1741, for the more effectual co-operation with, and aſſiſtance of the ſaid Miſſions-department, in caring for thoſe Miſſionaries who might paſs through London to their ſeveral poſts. This ſociety was, after ſome interruption in their

their meetings, renewed in 1766, and took afterwards the whole charge of the Miſſion on the coaſt of Labrador upon themſelves; beſides continuing to aſſiſt the other Miſſions, as much as lay in their power, eſpecially thoſe in the Britiſh dominions. As no regular communication was kept up with the coaſt of Labrador by government, a company of Brethren undertook to provide a ſmall veſſel to convey the neceſſaries of life to the Miſſionaries once a year; and here we cannot help obſerving with thanks to God, that upwards of twenty years have now elapſed, during which by his gracious preſervation, no diſaſter has befallen the veſſel ſo as to interrupt a regular annual communication, though the coaſt is very rocky and full of ice, and the whole navigation of the moſt dangerous kind."

"In Amſterdam a ſimilar ſociety was eſtabliſhed by the Brethren in 1746, and renewed in 1793, at Zeiſt near Utrecht. This ſociety took particular charge of the Miſſion at the Cape of Good Hope, but the late troubles in Holland have rendered them unable to lend much aſſiſtance for the preſent. Our Brethren in North America eſtabliſhed a ſociety for propagating the Goſpel among the Heathen in the year 1787, which was incorporated by the ſtate of Pennſylvania, and has been very active in aſſiſting the miſſions among the Indians. Theſe three ſocieties do all in their power to help to ſupport the great and accumulated burdens of the abovementioned Miſſion's-department, and God has laid a bleſ-

ſing upon their exertions. But they have no power to begin new Miſſions, or to ſend out Miſſionaries, which by the ſynods of the Brethren's church, is veſted ſolely in the Elders' conference of the Unity.

6

"The internal regulations of the Miſſion-ſettlements are the ſame in every country. The Goſpel is preached to all Heathen, to whom the Miſſionaries can gain acceſs, and every ſoul invited to be reconciled to God through the atonement made by Jeſus Chriſt. Beſides the public teſtimony of the Goſpel, the Miſſionaries are diligently employed in viſiting, and converſing with the Heathen in their dwellings. If any are awakened to a ſenſe of their undone ſtate by nature, and of their want of a Saviour, and come to the Miſſionaries for farther inſtruction, giving in their names, they are called *new people*, and ſpecial attention is paid to them. If they continue in their earneſt deſire to be ſaved from the power of ſin, and to be initiated into the Chriſtian church by holy baptiſm, they are conſidered as *candidates for baptiſm*, and after previous inſtruction, and a convenient time of probation, *baptized*. If they then prove by their walk and converſation that they have not received the grace of God in vain, and deſire to be admitted to the holy communion, they are firſt permitted to be once preſent as ſpectators, and then conſidered as *candidates for the communion*,

nion, and after ſome time become *communicants*. Each of theſe diviſions have ſeparate meetings, in which they are exhorted to make their calling and election ſure, and inſtructed in all things relating to a godly life and walk. Separate meetings are alſo held with other diviſions of the congregation; with the children, the ſingle men, the ſingle women, the married people, the widowers and widows, in which the admonitions and precepts given in the Holy Scriptures for each ſtation of life are inculcated. Each of the baptized and communicants comes at ſtated ſeaſons to converſe privately with the Miſſionaries, the men with the Miſſionary himſelf, and the women with his wife, by which they gain a more perfect knowledge of their congregation than could otherwiſe be obtained, and an opportunity is given to the individuals, to receive ſpecial advice."

"As to external regulations they cannot in all places be exactly uniform. Among free Heathen, ſettlements like thoſe of the Brethren in Europe are more eaſily made; but among ſlaves this is not practicable. Yet every thing that tends to promote good order and prevent evil is every where inculcated, and the diſcipline of the church uniformly adminiſtred. A free man or a ſlave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's ſupper, or the meetings of the baptized, or even in certain caſes from all fellowſhip with the congregation, for no ſituation or prevalency

cy of cuſtoms can furniſh a pretext for any kind of diſobedience to the rule of Chriſt. Schools are eſtabliſhed in all the Brethren's ſettlements among free Heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. In the Weſt India iſlands this is not practicable, the children not being under the immediate control of the parents. For the uſe of the ſchools, ſpelling books and a catechiſm or ſummary of Chriſtian doctrine are printed in the Greenland, Eſquimaux, Delaware, Arawack and Creol; hymn books in the Creol and Greenland; and the harmony of the four Goſpels in the Greenland language, beſides written copies of ſeveral parts of the Scriptures, tranſlated into different Heathen tongues. In all the Brethren's ſettlements the congregations meet daily, either in the morning or evening, for ſocial worſhip, and on the Lord's day the Miſſionaries are employed from break of day till dark, both with preaching and meeting the different diviſions of the congregations, and with attending to their own people and to Heathen viſitors under concern for their ſalvation. Nor can they be ſaid to be leſs engaged in ſpiritual duties on the week days, the viſiting of the ſick, or ſuch who cannot attend them on Sundays, employing a great part of their time."

"As the Brethren lay ſo much ſtreſs upon knowing the ſtate of every individual belonging to their congregations, it would be impoſſible for the Miſſionaries to do their duty in any manner

manner ſatisfactory to themſelves, unleſs in large Miſſion-ſettlements aſſiſtants were found among the converts, whoſe exemplary walk and good underſtanding have made them reſpected by the congregation. Theſe are choſen from among both ſexes, and each has a particular diſtrict aſſigned him in which he viſits the people from houſe to houſe, attends to the ſick and infirm, &c. watches over order, and endeavours to remove diſſenſions and promote harmony among the flock. Theſe aſſiſtants meet the miſſionaries in conference at ſtated times, at leaſt once a month, and make reports concerning the ſtate of the congregation. The miſſionaries are thereby enabled to know whether their people walk in conformity to the rules of the Goſpel and where their help will be moſt eſſentially wanted. In ſome Miſſions theſe aſſiſtants are alſo uſed occaſionally to addreſs the congregation in the meetings on a week day, and God has laid a ſpecial bleſſing on their ſimple teſtimony. Other men and women converts of good character and exemplary converſation are uſed as ſervants in the chapel, and meet alſo in conference to ſettle every thing belonging to the outward order in the meetings of the congregation. At ſtated times a council is held with a number of the moſt reſpectable inhabitants of the ſettlements, in which all things relating to the outward welfare of the ſettlement come under conſideration."

7. The

7.

The Miſſions of the Brethren are ſupported by voluntary contributions, both of the members of the Brethren's congregations in Europe, and of ſeveral friends, who have become acquainted with them. It would be impoſſible to maintain ſo extenſive an eſtabliſhment, were it not for the generous ſupport of friends in other denominations, the congregations of the Brethren being comparatively but ſmall in number, and the greater part of the people of the poorer ſort. Without the greateſt frugality applied both by the Brethren in Europe who care for the Miſſions, and by the Miſſionaries abroad, the ſums ſubſcribed or contributed would fall far ſhort of the expenditure. The greateſt average expence of the Brethren's Miſſions is about 2600*l.* per ann. in peaceful times. The number of Miſſionaries is near 140, and of the widows, children and old reſting Miſſionaries, about 80. When the expences attending journies and voyages, building and repairs of chapels, or Miſſion-houſes, unforeſeen accidents, &c. are taken into conſideration, this ſum will be admitted to be comparatively ſmall, though large when compared with the numbers and abilities of the contributors. Some Miſſions have been of late uncommonly expenſive, for inſtance, that in the Eaſt Indies, in Labrador, &c. and the preſent war has not only injured the external ſtate of the Miſſions by a very conſiderable influence upon

upon the current expences, but by cauſing a great diminution in the uſual income through the diſaſters which have befallen two of the Brethren's ſettlements, Zeiſt in Holland, and Neuwied on the Rhine. But as God, whoſe work it is, has never failed to ſupport it, a grateful ſenſe of his favors produces faith and confidence in him. The Brethren wiſhed to put all their Miſſions upon ſuch a footing, that the expence might be as ſmall as poſſible, and thus the practicability of extending them be the greater. This by the bleſſing of God has ſucceeded in ſome inſtances, eſpecially in the Daniſh Weſt India iſlands and in Surinam, through the zeal and diligence of ſome Brethren, who went out to ſerve the Miſſions by the work of their hands, and as Taylors, Shoemakers, Watchmakers, &c. earned ſo much as to be able to contribute conſiderably towards the ſupport of the Miſſions, but circumſtances will not admit of it in every place. The ſhip which ſails annually to the coaſt of Labrador to convey proviſions and keep up a communication with the Miſſionaries there, brings back ſome ſkins, bone and oil, the ſale of which, it was hoped would have much leſſened the expence of that Miſſion. This has not fully anſwered our expectations, partly on account of the barreneſs of the coaſt, and partly becauſe puſhing a trade with the natives, and teaching them the way of ſalvation, does not ſeem to correſpond well together. Whatever therefore is ſent home is procured by a ſmall traffick with Eſquimaux viſitors, for which purpoſe

purpoſe a ſhop or ſtore is eſtabliſhed in each ſettlement and one Brother appointed to attend it, by whom nothing but good and uſeful things are offered to the Eſquimaux in barter for their furs, oil, &c. The aſſiſtance given by the ſocieties for the furtherance of the Goſpel eſtabliſhed by the Brethren in England, Holland and North America has been ſtated above. The Miſſionaries receive no ſalary, but a liſt of neceſſaries is ſent from each place annually to the Brethren appointed to care for the Miſſions, and after reviſion and approbation, the things wanted are procured for them. Their children and widows are provided for as above deſcribed."

8.

" As to the manner of preaching the Goſpel to the Heathen, the Brethren have by long experience found, that " the word of the " croſs is the power of God unto ſalvation "unto all them that believe." They therefore immediately preach Jeſus and him crucified, ſowing the word in tears, with patience and courage, knowing that they ſhall once reap with joy. From the above it has been ſhown, what caution has been applied in admitting the Heathen to baptiſm and the holy ſacrament. But there is no part of the doctrine of our Saviour and his apoſtles which the Miſſionaries do not gradually endeavour to inculcate into the minds and hearts of their people, both before and after baptiſm, and, through the mercy

mercy and power of God, the moſt bleſſed effects have attended their labours, and been made conſpicuous in the lives and converſation of moſt of their converts. Yet who is ſufficient for theſe things?—Not a man indeed, no not the wiſeſt, beſt and moſt zealous of men. Our ſufficiency is of God, to whom be all the glory for ever and ever."

Since my return from Nazareth, I have been aſked for more particular accounts of the ſyſtem and expence of education there.

To anſwer inquiries, I reprint from a printed bill preſented by the miniſter of the ſociety of United Brethren in Philadelphia.

"Regulations of the Pedagogium or Boarding-ſchool, eſtabliſhed by the United Brethren, at Nazareth, in the county of Northampton, in Pennſylvania."

"The principal intention of this inſtitution is to educate youth for the ſervice of the Brethren's congregations. But ſince various perſons of other denominations have repeatedly ſignified a wiſh to have their children educated by the Brethren, it has been reſolved to admit alſo children of ſuch parents, who, though not members of the Brethren's congregations, approve of their manner of inſtructing and educating youth, and are deſirous to have them brought up in the nurture and admonition of the Lord, preſerved from ſe-

duction and the prevailing vices of the age, and at the ſame time to become uſeful members of ſociety."

"2. The general direction of this inſtitution is lodged in the hands of the Elders and Teachers who have the ſuperintendance of all the congregations of the Brethren in Pennſylvania."

"3. But the ſpecial care and management of this ſchool is committed to the Miniſter of the congregation at Nazareth, the Revd. Chas. Gotthold Reichel as Inſpector of the ſaid ſchool. To him all thoſe parents or guardians who deſire to place their children or wards in the ſaid ſchool, will make application in writing, giving notice at the ſame time of the age and capacity of the boy, what proficiency in learning he has already made, and (if he is above the age of 10 years) what their intention with him may be relative to his future life; alſo how many years they propoſe to leave him at this ſchool. Such application will be conſidered by the Directors of the inſtitution, and as ſoon as poſſible an anſwer will be given, whether the requeſt can be complied with or not."

"4. No boy under the age of ſeven years, and above the age of twelve years can be admitted, ſome particular caſes excepted."

"5. The uſual time for admittance is in the beginning of the months of April and October."

"6. Boys who have been already ſeduced into ſinful practices and irregularities, cannot

be

be admitted, and it is requeſted, where this is known, that no application may be made in their behalf. In like manner it is unavoidably neceſſary to reſerve the liberty to return to their parents or guardians ſuch ſcholars as ſhall be ſo unhappy as to come into and perſevere in evil courſes and ſeduce others into ſinful things. But in ſuch caſes, previous notice will be given."

"7. Inſtruction will be given in this ſchool, in Reading, Writing, Arithmetic, the Engliſh, German, Latin, French and Greek languages, Hiſtory, Geography, Mathematics, Muſic and Drawing."

"8. If it is deſired that any ſcholar, beſides the public leſſons, ſhall have private inſtruction in any particular language or ſcience, a ſeparate conſideration will be paid for the ſame, which in every ſuch caſe will be ſettled before-hand with the parents or guardians."

"9 A particular attention will be paid, that the ſcholars are conſtantly under inſpection, not only in ſchool hours but alſo at all other times."

"10. A like regard will alſo be paid as well to their morals as to their health, by proper exerciſes, cleanlineſs and gentleneſs of deportment, &c."

"11 It is earneſtly wiſhed that the viſits of the ſcholars to their parents, relations and friends, eſpecially if they live at a conſiderable diſtance, may occur as ſeldom as poſſible, becauſe they frequently diſſipate the mind of youth and cauſe more damage than pleaſure."

"12. Every ſcholar from 6 to 12 years of age pays for tuition, board, lodging, wood, &c. 74 ⅔ dollars per annum, and every ſcholar above 12 years, 88 dollars. The payment to be made quarterly, the firſt quarter to be paid at the admittance of a boy, and ſo every quarter following."

"13. Beſides the above, every ſcholar who comes to this ſchool, pays at his entrance one guinea, for the uſe of the library, procuring muſical inſtruments, &c.—If parents of property ſhould find themſelves inclined to add to this entrance money, it will be thankfully acknowledged."

"14. The diet of the boys is plain and wholeſome. For breakfaſt bread and butter and milk, now and then tea or coffee; at dinner, boiled or roaſted meat, with ſuitable vegetables; for ſupper bread and butter, milk, ſallad, &c."

"15. Cloathing, linen, bedding, books, medicine, &c. will be provided by the parents or guardians, or if deſired by the inſpector of the ſchool. An account of theſe extraordinary expences will be ſent in every quarter of a year, and it is expected that the payment will be made punctually and without delay."

"16. All parents and guardians are requeſted to provide decent but plain cloathes for the ſcholars, and to avoid all exceſs and vanity therein."

"Extract

"Extract of the twenty one Doctrinal Articles of the Auguſtan or Augſburg Confeſſion; for the uſe of the Brethren's Congregations."

ARTICLE I.

"Firſt, we avow and teach with one conſent, agreeable to the concluſion of the *Council of Nice*, that there is one only divine being, who is named and truly is GOD."

"Yet in this one divine being there are three perſons, equal in power and co-eternal, GOD the Father, GOD the Son, and GOD the Holy Ghoſt:"

"All three one divine being; which is eternal, without parts, without end, of immenſe power, wiſdom, and goodneſs;"

"One maker and one preſerver of all things viſible and inviſible."

"And by the word perſon, is not underſtood a part nor a property exiſting in another, but one who ſubſiſts by himſelf, in the ſame ſenſe in which the fathers made uſe of this word."

ARTICLE II.

"Further we teach, that ſince Adam's fall all mankind, naturally engendered from him, are conceived and born in ſin; that is, that they from the very womb are full of evil luſts and inclinations; and have by nature no true

fear of God, nor true faith in God, neither can have. Alſo that this innate diſeaſe and original ſin, is truly ſin; and condemns under God's eternal wrath, all thoſe who are not born again through water and the Holy Ghoſt."

ARTICLE III.

"Likewiſe we teach, that God the Son became man, born of the pure Virgin Mary: and that the two natures, divine and human in one perſon, as being inſeparably united, are one Chriſt, who is true God and true man, who was truly born, ſuffered, was crucified, dead and buried, to the end that he might be a ſacrifice not only for original ſin, but alſo for all other ſin, and appeaſe the wrath of God."

"Alſo, that the ſame Chriſt deſcended into hell, and on the third day truly roſe from the dead; aſcended into Heaven, and there ſitteth at the right hand of God, that he may reign forever over all creatures, and govern them; that he, through the Holy Ghoſt, may ſanctify, purify, ſtrengthen, and comfort all who believe on him; may give them life, and impart to them manifold gifts and good things, and protect and defend them againſt the devil and ſin."

"Alſo, that the ſame Lord Chriſt will at laſt come openly, to judge the quick and the dead, according to the *Apoſtles' Creed*."

ARTICLE IV.

"We likewiſe teach, that we cannot attain to the forgiveneſs of ſins and righteouſneſs before God, through our own merit, work, or ſatisfaction; but that we obtain pardon of ſins and are made righteous before God by grace, for Chriſt's ſake, through faith, even by believing that Chriſt hath ſuffered for us; and that for his ſake ſin is forgiven us, and righteouſneſs and eternal life beſtowed upon us. For it is this faith, which God will account and impute for righteouſneſs before him, as St. Paul ſaith to the *Romans* in the third and fourth chapters."

ARTICLE V.

"For the obtaining ſuch faith, God hath inſtituted the office of preaching, and hath given the Goſpel and the ſacraments, whereby, as through means, he gives the holy Spirit, which holy Spirit works faith in thoſe who hear the Goſpel, where and when it pleaſeth him. What is taught by the Goſpel, is, that we, through the merit of Chriſt, not through our own merit, have a propitious God, if ſo be that we believe it."

ARTICLE VI.

"We alſo teach, that ſuch faith ſhall bring forth good fruits and good works; and that a man muſt do all thoſe good works, which God

God hath commanded, for God's ſake; but muſt not truſt in ſuch works, to merit grace before God thereby: for we receive forgiveneſs of ſins and righteouſneſs through faith in Chriſt, as Chriſt himſelf ſpeaks, LUKE xvii. *When we have done all, ſay: we are unprofitable ſervants.* So alſo the fathers teach; for Ambroſe ſays; God hath determined, that whoſoever believeth in Chriſt ſhall be ſaved: And not through works, but only through faith, without merit, have the forgiveneſs of ſins."

ARTICLE VII.

"We alſo teach, that there is and at all times remains a holy Chriſtian Church, which is the aſſembly of all believers; in which the Goſpel is preached purely, and the holy ſacraments adminiſtered agreeably to the Goſpel."

"For this is enough towards true unity of the Chriſtian churches, that they be unanimous herein, in preaching the Goſpel according to its pure ſenſe, and adminiſtring the ſacraments conformably to the word of God. Nor is it neceſſary to true unity of the Chriſtian churches, that every-where an uniformity of ceremonies, which are eſtabliſhed by men, ſhould be retained. Paul ſays, Eph. IV. *One body, One ſpirit, as ye are called in One hope of your calling: One Lord, One faith, One baptiſm.*"

ARTICLE VIII.

"Likewiſe, although the Chriſtian church is properly nothing but the aſſembly of all believers

believers and ſaints, yet ſince in this life many falſe chriſtians and hypocrites, yea open ſinners, remain amongſt the godly, the ſacraments are notwithſtanding valid, although the prieſt by whom they are adminiſtered, be not pious: As Chriſt himſelf hath intimated, Matthew, xxiii. 2. *The Phariſees ſit in Moſes's ſeat, &c.*"

ARTICLE IX.

"Concerning baptiſm we teach, that it is neceſſary; and that through it, grace is tendered; that alſo children ought to be baptized; who through ſuch baptiſm are delivered up unto God, and become pleaſing unto him."

ARTICLE X.

"Concerning the ſupper of the Lord, we teach thus, that the true body and blood of Chriſt are really preſent in the Lord's ſupper with the viſible bread and wine, and are imparted and received."

ARTICLE XI.

"Concerning confeſſion is taught, that private abſolution ſhould be kept up in the church and not be omitted. Although in confeſſion there is no neceſſity to recount all miſdeeds and ſins, ſince this is alſo not poſſible. Pſ. xix. *Who can underſtand his errors?*"

ARTICLE XII.

"Concerning repentance it is taught, that thoſe, who have ſinned after baptiſm, may obtain remiſſion of ſins, and abſolution ſhall not be refuſed them by the church any time, when they do ſo repent. Now true and genuine repentance is properly ſorrow and grief, or to be in terror on account of ſin, and yet at the ſame time, to believe in the Goſpel and in abſolution, that ſin is forgiven and grace purchaſed through Jeſus Chriſt, which faith doth again comfort and pacify the heart."

"Afterwards ſhall alſo amendment follow, and that a man leave off from ſins; for this ſhould be the fruit of repentance, as John ſays, Matth. iii. *Bring forth fruits meet for repentance.*"

ARTICLE XIII.

"Concerning the uſe of the ſacraments we teach, that the ſacraments were inſtituted, not only to be marks and teſtimonies, whereby Chriſtians may be outwardly known, but that they are marks and teſtimonies of the divine will towards us, to the awakening and ſtrengthening our faith thereby. Wherefore they alſo require faith; and are then rightly uſed, when they are received in faith and our faith is ſtrengthened thereby."

ARTICLE XIV.

"Concerning Church government is taught, that without a regular call, no one ſhall publicly preach or teach in the church, nor adminiſter the ſacraments."

ARTICLE XV.

"Concerning Church regulations made by men, we teach, that thoſe ſhould be kept, which can be kept without ſin; and which ſerve unto peace and good order in the Church; as certain holidays, feſtivals, and the like; but the people are to be informed at the ſame time, that the conſcience muſt not be burthened therewith, as if ſuch things were neceſſary to ſalvation. For touching this it is taught, that all ordinances and traditions made by men, in order to reconcile God and merit grace thereby, are contrary to the Goſpel and to the doctrine of faith in Chriſt. Wherefore cloiſter-vows (vows of celibacy,) and other traditions of the difference of meats, days, &c. by which men think to merit grace and to make ſatisfaction for ſin, are not valid, and contrary to the Goſpel."

ARTICLE XVI.

"Concerning the ſtate and ſecular government we teach, that all magiſtracy in the world, and ſettled government, and laws, and good order, were created and inſtituted by God

God: and that all Chriſtians may without ſin bear the office of rulers, princes and judges, agreeably to imperial and other ſtatutes in uſe, may decide caſes and pronounce judgement, may puniſh evil-doers with the ſword, carry on juſt wars and fight, may buy and ſell, take an impoſed oath, have poſſeſſions, live in wedlock, &c."

"For the Goſpel doth not inculcate an outward or temporal, but an inward and everlaſting ſtate and righteouſneſs of the heart, and doth not overturn ſecular rule and government, nor marriage: but requires, that we obſerve all theſe as the real ordinances of God; and in ſuch ſtates, that every one according to his vocation, ſhow forth Chriſtian charity and genuine good works."

"Therefore it is the duty of Chriſtians to be ſubject to the magiſtracy, and obedient to its commands in every thing that can be done without ſin."

"For if indeed the command of the magiſtrates cannot be done without ſin, one muſt obey God rather than men. Acts v."

ARTICLE XVII.

"We alſo teach, that our Lord Jeſus Chriſt will at the laſt day come to judgement, and will raiſe all the dead. To the elect and believers, he will give eternal life and everlaſting joy. But wicked men and devils, he will condemn to hell and everlaſting puniſhment."

ARTICLE XVIII.

"Concerning free will it is taught, that man hath in ſome meaſure, a free will, to live honeſt outwardly, and to chuſe between thoſe things, which reaſon comprehends. But without grace, help, and operation of the holy Spirit, a man is not able to be pleaſing to God, from the heart to fear God, to love or to believe in him, or to caſt away out of the heart the innate evil luſt. But ſuch things are effected through the holy ſpirit, which is given through God's word. For Paul ſays, 1 Cor. ii. *The natural man receiveth not the things of the Spirit of God.*"

"And that it may be known that herein we teach nothing new, theſe are the clear words of St. *Auſtin* concerning free-will, as are here written out of *Hypognoſtics*, Book iii. "We "acknowledge, that there is in all men a "free-will; for they all have a natural im-"planted underſtanding and reaſon: not that "they are able to tranſact any thing with "God, as from the heart to love God, and "to fear him; but only in the external works "of this life they have liberty to chuſe good "or bad; the good I mean which nature is "able to do; as to work in the field, or not; "to eat, to drink, to go to a friend or not; "to put on or put off a garment, to build, "to take a wife, to follow a trade; and to do "ſuch like things which are profitable and "good: all which, however is not, neither

" ſubſiſts without God; but all is from him " and through him. On the other hand alſo, " man by his own choice can undertake ſome- " thing bad, as to kneel before an idol, to " commit murder, &c."

ARTICLE XIX.

" Concerning the cauſe of ſins, it is taught among us, that although God Almighty created and upholds all nature, yet the perverſe will doth work ſin in all who are wicked and deſpiſers of God: ſuch as the will of the devil and of all the ungodly is, who, as ſoon as God withdrew his hand, turned himſelf from God unto evil, as Chriſt ſpeaks, John. viii. *The devil when he ſpeaketh a lie ſpeaketh of his own.*"

ARTICLE XX.

Of Faith and Good Works.

Foraſmuch as the doctrine of faith, which is the chief point in Chriſtianity, had *for a long time, as it muſt be acknowledged, not been inſiſted upon, but merely the doctrine of works*, our people have given the following explanation concerning it:

" Firſt, that our works are not able to reconcile us to God, and purchaſe grace, but that this is only effected through faith, when one believes that our ſins are forgiven us for Chriſt's ſake; who alone is the Mediator to reconcile us to the Father. Now whoever ſuppoſes, that

that he can by works accompliſh this and merit grace, he deſpiſes Chriſt, and ſeeks a way of his own to God contrary to the Goſpel."

"This doctrine of faith is openly and clearly treated of by Paul in divers places, particularly in Eph. ii. *By grace are ye ſaved through faith, and that not of yourſelves: it is the gift of God; not of works, leſt any man ſhould boaſt &c.*"

"And that herein no new ſenſe is introduced, may be demonſtrated out of St. *Auſtin*, who treats of this point with accuracy, and alſo thus teacheth: That we through faith in Chriſt obtain Grace, and are juſtified before God, and not through works, as his book *de ſpiritu & litera* ſhows throughout."

"Now although this doctrine is much deſpiſed by inexperienced people, yet it is found, that to tender and alarmed conſciences it is very comfortable and wholeſome: for the conſcience cannot come to reſt and peace through works, but only through faith, by which it is enabled firmly to conclude within itſelf, that for Chriſt's ſake it hath a gracious God, as Paul ſays, Rom. v. *Being juſtified by faith we have peace with God.*"

"Inſtruction is alſo given, that we do not here ſpeak of ſuch faith, which the devils and wicked men have, who believe the hiſtory, that that Chriſt hath ſuffered and is riſen from the dead. But we ſpeak of true faith, which believes, that we through Chriſt do obtain grace and the forgiveneſs of ſins. And whoever knows, that through Chriſt he hath a gracious

God, doth conſequently know God, call upon him, and is not without God like the Heathen. For the devil and the wicked do not believe this article, (the forgiveneſs of ſin,) and therefore they are at enmity with God, cannot call upon him, hope for no good from him. Wherefore, as we have now ſhown, the Scripture ſpeaketh of faith, and calls not by that name ſuch a knowledge as devils and wicked men have. For concerning faith, it is thus taught, *Heb.* xi. that faith is not only to know the hiſtories but to have a confidence towards God of receiving his promiſe: and St. *Auſtin* puts us in mind that we are to underſtand that word *(faith)* in the Scripture, to mean ſo much as confidence towards God, and that he is gracious unto us, and not merely ſuch knowledge of hiſtories as the devils alſo have."

"Further it is taught, that good works ſhall and muſt be done; not that any one ſhould truſt in them to merit grace thereby, but for God's ſake, and to the praiſe of God; yet faith doth always alone lay hold of grace and forgiveneſs of ſin. And ſince through faith the holy Spirit is given, thus alſo the heart is made fit to do good works. For before that, as long as it is without the holy Spirit, it is too weak; and beſides it is in the power of the devil, who impels the poor human nature to many ſins; as we ſee in the philoſophers, who undertook to live honeſtly and unblamably, yet have not accompliſhed it, but have fallen into many great and open ſins. Thus it goes with that man, who is without the true

true faith, and without the holy Spirit, and governs himſelf by his own human powers alone."

"Wherefore the doctrine of faith is not to be reproached, as if it forbade good works; but rather to be commended, for that it teaches to do good works, and offers help, whereby one may attain to good works. For without faith and without Chriſt human nature and ability is far too weak to do good works, as to call upon God, to ſhow patience in ſufferings, to love one's neighbour, diligently to diſcharge offices entruſted to us, to be obedient, to avoid evil luſts. Such noble and truly good works cannot be done without the help of Chriſt as he himſelf ſpeaks, John xv. *without me ye can do nothing.*"

ARTICLE XXI.

"Concerning the worſhip of Saints, our people teach thus: that we ought to remember the ſaints, in order to ſtrengthen our faith, when we ſee how grace was ſhown unto them, and how they were helped through faith; that ſo we may take example from their good works, each according to his calling; for inſtance, as his imperial majeſty may bleſſedly and piouſly follow the example of David, and carry on war againſt the Turks; for both are in a royal office, which requires, that they protect and ſuccour their ſubjects. But it cannot be proved by Scripture that a man ſhall call upon the Saints or ſeek help from them; for there is but one only reconciler and mediator

appointed between God and men, *Jeſus Chriſt*, 1 Tim. ii. who is the only Saviour, the only High Prieſt, Mercy Seat, and interceſſor with God, Rom. viii. And he alone hath promiſed, that he will hear our prayers. This is alſo the higheſt divine worſhip, according to the Scripture, that a man from the heart ſeek to and call upon this ſame Jeſus Chriſt, in all need and concerns. 1 John ii. *If any man ſin, we have an advocate with the Father Jeſus Chriſt the righteous.*"

"This is nearly the ſum of the doctrine which hath been preached and taught in our churches for right Chriſtian inſtruction and comfort of the conſciences, and alſo for the reformation and furtherance of the faithful; for we would not willingly bring our own ſoul and conſcience into the higheſt and greateſt danger by an abuſe of the divine name and word, or tranſmit down to our children and poſterity any other doctrine, than what is agreeable to the pure word of God and Chriſtian truth."

Should candid enquirers wiſh to obtain further information with reſpect to the doctrines taught by the United Brethren, they will find their deſire gratified, by reading Crantz's Hiſtory of the Unitas Fratrum, which appeared in Engliſh in the year 1780.

Auguſt Gottlieb Spangenberg compoſed "An expoſition of Chriſtian Doctrine, as taught in the Proteſtant Church of the United Brethren,"

Brethren," which has been printed in London, and is now ſold in the United States.

The firſt edition of that work was printed at Barby in Saxony. It has been tranſlated and publiſhed in the Daniſh, Swediſh, Dutch, and French languages.

Whatever errors or improprieties might have taken place at the renovation of this Society, previous to the patronage of Count Zinzendorf or ſince, they appear ſedulous to ſeek for the truth, and to promote faith and obedience.

He was a nobleman of elevated ſtation and of an excellent education. His temper appears to be generous and enlarged; frank and unreſerved in his manners—he became acquainted with the moſt pious and learned men among the various denominations of Chriſtians.

He commonly preached extempore in the ſtricteſt ſenſe, from whence many of his works appeared as taken down by thoſe to whom he ſpoke. Convinced of the danger that might ariſe from ſuch publications not being correct, he examined and anſwered the anſwers of his antagoniſts. His deſign was to have reviewed his printed works, and to have put his name to ſuch only as he had reviſed and corrected himſelf.—Death put a period to this labor on his part before he had completed his wiſhes.

But the Brethren diſavow their receiving the writings of any man as their ſtandard of doctrine. The bible they receive alone as the truth, and agree with the Auguſtan or Augsburg confeſſion, as being conformable with it.

Plain

Plain and ſcriptural truths in their cleareſt forms are preſented to their children, and catechumens for their inſtruction and edification.

The following extract from a ſmall work, or ſpecies of catechiſm, affords an idea of their mode of conveying knowledge. It is entitled, "A ſummary of the Doctrine of Jeſus Chriſt, to be uſed for the inſtruction of youth in the congregations of the United Brethren."

It is the ſame with the book ſhewn to me by the Inſpector of the Female School in Bethlehem.

I have choſen that part which relates to the commandments of God and enforces the ſocial duties.

Of the COMMANDMENTS of GOD.

"All the commandments are compriſed in theſe two:

> Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind; and thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. Matth. 22. 37, 39, 40. Mark 12. 30, 31.
>
> The end of the commandment is charity (love), out of a pure heart, and of a good conſcience, and of faith unfeigned. 1 Tim. 1. 5. ſee Deut. 6. 5. Lev. 19. 18.

A) Of love to God and our Lord Jeſus Chriſt.

1. We

1. We ought to love God, becauſe he firſt loved us.

We love him; becauſe he firſt loved us. 1 John 4. 19.

Chriſt loved the church, and gave himſelf for it. Eph. 5. 25.

The love of God is ſhed abroad in our hearts by the Holy Ghoſt. Rom 5. 5.

If any man love not the Lord Jeſus Chriſt, let him be anathema (under the curſe). 1 Cor. 16. 22.

2. The love of God is not in them that love the world.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2. 15.

The carnal mind is enmity againſt God. Rom. 8. 7. ſee James 4. 4.

3. The love of God ſprings from faith, and is united in the cloſeſt manner with faith.

Hold faſt the form (the ſhort abridgment) of ſound words, which thou haſt heard of me in faith and love in Chriſt Jeſus. 2 Tim. 1. 13.

4. The love of God is attended with a conſtant joy in the Lord.

Whom

Whom having not ſeen ye love; in whom though now ye ſee him not, yet believing ye rejoice with joy unſpeakable and full of glory. 1 Peter 1. 8. ſee John 15. 11.

Rejoice in the Lord alway: and again I ſay, Rejoice. Phil. 4. 4. chap. 3. 1.

I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God. Iſa. 61. 10.

5. Love to God evidences itſelf,

a) In our having no other gods before him, and not taking his name in vain. See Exodus 20. 3, 7.

Little children, keep yourſelves from idols. John 5. 21.

b) In our walking in the fear of the Lord, being obedient to him, and carefully avoiding every thing that is diſpleaſing to him.

The churches were edified and walked in the fear of the Lord. Acts 9. 31.

Perfecting holineſs in the fear of God. 2 Cor. 7. 1.

If ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear: foraſmuch as ye know, that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers

fathers; but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot. 1 Peter 1. 17, 18, 19. ſee 1 Peter 4. 1, 2.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14. 23.

If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love. John 15. 10. ſee 1 John 2. 15, 16.

My meat is to do the will of him that ſent me, and to finiſh his work. John 4. 34.

We ought to obey God rather than men. Acts 5. 29.

He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me. Matth. 10. 37. ſee Luke 14. 26.

c) In our being thankful unto him, becauſe we receive ſo many benefits from his hands.

In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you. 1 Theſſ. 5. 18.

Give

Give thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt. Eph. 5. 20.

Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him. Col. 3. 17.

d) In putting our truſt in him alone, and expecting all good from him. And therefore we ought to beware of the cares of this life and of covetouſneſs.

He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Rom. 8. 32.

Caſt all your care upon him, for he careth for you. 1 Peter 5. 7. ſee Jer. 17. 5, 7. Pſ. 37. 4, 5. Matth. 6. 25, 33, 34.

Take heed to yourſelves, leſt at any time your hearts be overcharged with the cares of this life. Luke 21. 34. ſee Matth. 13. 22.

Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth. Luke 12. 15.

Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee nor forſake thee. Hebr. 13. 5.

Mortify

Mortify your members, which are upon the earth,—covetouſneſs, which is idolatry. Col. 3. 5.

This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God. Eph. 5. 5.

Godlineſs with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil. 1 Tim. 6. 6—10.

e) In working diligently, according to God's ordinance, in confidence in him.

Study to be quiet, and to do your own buſineſs, and to work with your own hands; that ye may walk honeſtly toward them that are without, and that ye may have lack of nothing. 1 Theſſ. 4. 11, 12.

If any will not work, neither ſhall he eat. 2 Theſſ. 3. 10.

f) In calling upon him and continuing inſtant in prayer, and not doubting of our prayers being heard.

Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. Matth. 7. 7.

Continue inſtant in prayer. Rom. 12. 12. ſee Luke 18. 1—8. chap. 11. 5—13.

Pray always with all prayer and ſupplication in the Spirit, and watch thereunto with all perſeverance and ſupplication for all ſaints. Eph. 6. 18.

Pray without ceaſing. 1 Theſſ. 5. 17.

If our heart condemn us not, then we have confidence towards God. And whatſoever we aſk, we receive of him. 1 John 3. 21, 22. ſee 1 John 5. 14, 15.

Whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. John 14. 13. ſee John 15. 7. chapter 16. 23, 24.

If two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven. Matth. 18. 19.

The Lord's prayer, which he taught his diſciples. Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for

thine

thine is the kingdom, and the power, and the glory, for ever. Amen. Matth. 6. 9—13. Luke 11. 2—4.

g) In being willing to ſuffer for the name of Jeſus, and confeſſing him before men. See Phil. 1. 29.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoice, and be exceeding glad: for great is your reward in heaven. Matth. 5. 11—12. Luke 6. 22, 23.

Rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. 1 Peter 4. 13. ſee verſe 14. ſee Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Peter 2. 19, 20, 21. Hebr. 12. 1, 2. Acts 5. 41.

Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven. Matth. 10. 32, 33. ſee Mark 8. 38.

B) Of Love to our Neighbour.

1. We ought to love our neighbour as ourſelves.

Thou ſhalt love thy neighbour as thyſelf. Matth. 22. 39.

All things whatſoever ye would that men ſhould do to you, do ye even ſo to them. Matth. 7. 12.

All the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thyſelf. Gal. 5. 14.

2. Love to our neighbour comprehends in it,

a) The brotherly love which children of God owe to one another.

Add to godlineſs, brotherly kindneſs. 2 Peter 1. 7.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all men know that ye are my diſciples, if ye have love one to another. John 13. 34, 35. chapter 15. 12, 17. ſee Eph. 4. 3. Hebr. 13. 1. 1 John 3. 16. Rom. 12. 10. 1 Theſſ. 4. 9, 10.

b) The univerſal love, which we owe unto all men, even our enemies.

Add to brotherly kindneſs, charity (univerſal love). 2 Peter 1. 7.

The Lord make you to increaſe and abound in love one towards another, and towards all men. 1 Theſſ. 3. 12. chap. 5. 15.

The parable of the compaſſionate Samaritan. Luke 10. 30—37.

Love

Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you. Matth. 5. 44. ſee Rom. 12. 20.

Father forgive them; for they know not what they do. Luke 23. 34. ſee Acts 7. 60.

3. Love to our neighbour evidences itſelf,

a) In our praying for all men.

I exhort therefore that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men 1 Tim. 2. 1.

b) In ſhining before our neighbour by a godly converſation.

Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. Matth. 5. 16.

Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God. 1 Peter 2. 12.

Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God. 1 Cor. 10. 32.

c) In endeavouring to live in peace with all men.

If it be poſſible, as much as lieth in you, live peaceably with all men. Rom. 12. 18. ſee Hebr. 12. 14.

Bleſſed are the peace-makers; for they ſhall be called the children of God. Matth. 5. 9.

d) In willingly ſerving our neighbour, and in aſſiſting and doing him good.

Let us do good unto all men, eſpecially unto them who are of the houſhold of faith. Gal. 6. 10.

As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. 1 Peter 4. 10

Look not every man on his own things, but every man alſo on the things of others. Phil. 2. 4.

e) In being merciful and willing to give to him that needeth.

Be ye merciful, as your Father alſo is merciful. Luke 6. 36.

But whoſo hath this world's goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? 1 John 3. 17. Prov. 19. 17. 1 Tim. 6. 17, 18, 19.

f) In

f) In being meek and low'y, ready to forgive, when we are injured, and in eſteeming others better than ourſelves.

Learn of me, for I am meek and lowly in heart. Matth. 11. 29. ſee Phil. 2. 5.

Bleſſed are the meek. Matth. 5. 5.

In lowlineſs of mind, let each eſteem other better than themſelves. Phil. 2. 3.

If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. Matth. 6. 14, 15.

Forgive one another, even as God for Chriſt's ſake hath forgiven you. Eph. 4. 32. ſee Col. 3. 12, 13.

g) In not injuring or hurting our neighbour.

Love worketh no ill to his neighbour. Rom. 13. 10.

Thou ſhalt not kill. Thou ſhalt not commit adultery. Thou ſhalt not ſteal. Thou ſhalt not bear falſe witneſs againſt thy neighbour. Thou ſhalt not covet. Exod. 20. 13—17. ſee Rom. 13. 8, 9.

Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4. 28.

Speak

Speak not evil one of another. James 4. 11.

Lie not one to another. Col. 3. 9. ſee Eph. 4. 25. ſee Gal. 5. 19, 20, 21.

Of MAGISTRATES and SUBJECTS.

Render unto Ceſar, the things which are Ceſar's. Matth. 22. 21.

Let every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. Rom. 13. 1, 2, 3—7. ſee 1 Peter 2. 13, 14, 17. Tit. 3. 1. 1 Tim. 2. 1, 2, 3.

Of MARRIED PEOPLE.

Marriage is honourable in all, and the bed undefiled. Hebr. 13. 4.

Huſbands love your wives, even as Chriſt alſo loved the church, and gave himſelf for it. Eph. 5. 25.

Wives ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body. Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing. Eph. 5. 22, 23, 24. ſee 1 Peter 3. 1, 2, 7. Col. 3. 18, 19.

Of

Of Parents and Children.

Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. 6. 4. Col. 3. 21.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the firſt commandment with promiſe), that it may be well with thee, and thou mayeſt live long on the earth. Eph. 6. 1, 2, 3. ſee Col. 3. 20.

Jeſus was ſubject unto his parents. Luke 2. 51.

Of Masters and Servants.

Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven. Col. 4. 1.

Servants, obey in all things your maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God. Col. 3. 22, 23, 24. ſee 1 Peter 2. 18. 1 Tim. 6. 1, 2.

Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever

ever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things; and the God of peace ſhall be with you. Phil. 4. 8, 9. ſee Gal. 5. 22, 23.

The very God of peace ſanctify you wholly: and God grant, your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. 1 Theſſ. 5. 23."

An other work, or manual of inſtruction is printed yearly and circulated among all their congregations, It bears the title of " Daily Words and Doctrinal Texts of the Brethren's congregation.

In it are two texts taken from the Old and New Teſtament, and ſelected for every day, in the year. Theſe are delivered out by the miniſter the evening preceding the day, to which they are aſſigned. Sometimes he makes a ſhort comment upon them. They appear to be deſigned as the peculiar ſubjects of meditation or public diſcuſſion among all the members of the ſociety, throughout their ſettlements, that unity in gaining knowledge, and reflecting upon divine themes, may pervade the whole, extend the deſire after truth and ſtrengthen the cords of affection among thoſe who remain and obey the ſame words of eternal life.

Theſe

Theſe annual publications vary in the ſelection of the texts and the ſhort comments, reſponſes or ejaculations which follow them.

Certain times, called Memorial days for the choirs are obſerved.

Theſe are,

All the Choirs	25th March.
Little Boys	24th June.
Little Girls	17th Auguſt.
Boys	9th July.
Girls	4th June.
Single Brethren	29th Auguſt.
Single Siſters	4th May.
Married Choir	7th Septr.
Widowers	31ſt Auguſt.
Widows	30th April.

Certain other Memorial days are obſerved in commemoration of diſtinguiſhed events in their hiſtory, and diſcourſes delivered accordingly upon them.

The whole ſyſtem is well calculated to make mankind wiſer and better; to ameliorate the condition of the untutored, and correct the devious: it ſoftens the rugged temper, and expands the benevolent heart.

FINIS.

ERRATA.

Page 2 and line 2, for 1779, read 1799.
Page 8 and line 2, for His, read Her.
Page 8 and line 10, for ſays, read ſuppoſes.

3 AU59